

The Inquirer.

A Weekly Journal of Liberal Religious Life and Thought.

ESTABLISHED IN 1842.]

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LONDON, SATURDAY, SEPTEMBER 25, 1909.

[ONE PENNY.]

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Meetings at Rochdale

FRIDAY, SATURDAY, SUNDAY,
1st, 2nd, and 3rd October, 1909.

ORDER OF PROCEEDINGS.

FRIDAY, 1st October.

3.0—Opening Proceedings. Chairman: Alderman TOPPER, J.P. (Rochdale). Short Speeches by Alderman HEALEY, J.P. (Heywood), Councillor WADSWORTH (Tadmorden), Mr. F. J. THORPE (Middleton), Rev. JOHN EVANS, B.A. (Rochdale), and others.

5.0—Tea.

6.0—Conference of the Ministerial Fellowship.

7.30—Religious Service. Rev. J. MASON BASS, M.A. (Chesham), will conduct the Devotional Service; Sermon by Rev. W. COPELAND BOWIE (London).

SATURDAY, 2nd October.

10.0—Devotional Service. Rev. W. S. McLAUCHLAN, M.A. (Oldham).

10.30—Conference on "The Opportunity for our Unitarian Word and Work, and how best to take advantage of it at the present time." Chairman: Councillor DAVID HEALEY (Heywood). Papers by Rev. A. W. FOX, M.A. (Tadmorden), and Mr. HOWARD YOUNG, LL.B. (President of the Sunday School Association). The Discussion will be opened by Rev. T. B. EVANS, M.A. (Heywood), and Mr. ION PRITCHARD (London).

1.0—Luncheon.

3.0—Conference on the "The Social Movements of our time, and the relation of our Congregations and Ministers thereto." Chairman: Mr. JOHN HARRISON (London). Papers by Rev. M. R. SCOTT (Southport), and by Mr. H. G. CHANCELLOR (London). The Discussion will be opened by Rev. E. D. PRIESTLEY EVANS (Bury).

5.0—Tea.

6.30—Public Meeting. Chairman: Mr. WALTER NURSE (Rochdale). Speakers: Mr. JOHN HARRISON (President of the Association), Mr. HOWARD CHATFIELD CLARKE (Treasurer), Rev. H. ENFIELD DOWSON (President of the National Conference), Rev. HENRY GOW, B.A. (London), Rev. C. J. STREET, M.A., LL.B. (Sheffield), Mr. H. G. CHANCELLOR (London), Mr. H. B. LAWFOOD, B.A. (London), Mr. R. M. MONTGOMERY, M.A. (London), Rev. W. COPELAND BOWIE, and Rev. T. P. SPEDDING.

NOTE.—The Religious Service and the Conferences will be held at the Blackwater Street Church; the Public Meeting at the Provident Hall, Lord Street; the Ministers' Meeting and other proceedings at the Clover Street Schools.

SUNDAY, 3rd October.

Religious Services by members of the Deputation as follows:—

HEYWOOD—Rev. W. Copeland Bowie, Morning; Mr. John Harrison, Address at the Evening Service.
MIDDLETON—Rev. T. P. Spedding in the Evening.
TADMORDEN—Mr. H. G. Chancellor, Adult School in the Afternoon, and at the Evening Service.
OLDHAM—Rev. T. P. Spedding in the Morning; Rev. Henry Gow in the Evening.
ROCHDALE—Rev. Henry Gow in the Morning; Mr. Ion Pritchard, Afternoon Scholars' Service; Rev. W. Copeland Bowie in the Evening.

Ministers, Delegates of District Associations, and the members of Churches in the district are cordially invited to be present.

Local Secretary, Mr. F. FITTON,
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The Inquirer.

SEPTEMBER 18 contains articles on:—

"Dogmatic Reaction."
"The Evolution of Socialism," by
GEORGE F. MILLIN.

SEPTEMBER 11—

"Secular and Religious Ideals of Character."
"Religious Teaching in Schools," by
Professor J. H. MUIRHEAD.
"Life at Letchworth," by H. BRYAN
BINNS.

SEPTEMBER 4—

"A Simplified Religion."
"The Moral Issues of Poor Law Reform,"
by Mrs. SIDNEY WEBB.

AUGUST 28—

"Our Common Christianity."
"The Housing Problem," by Councillor
T. R. MARR.
"A Page from the Life of a Working
Woman."

AUGUST 21—

"The Condition of England."
"Second Sight and Poetic Vision," by
Prof. FRANK GRANGER, Litt.D.

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On Wednesday Evenings,

beginning on the 13th October, 1909, at 8.15 p.m.

Oct. 13.
Subject: **The Aim of the Teacher.**

Chairman—Rev. HENRY RAWLINGS, M.A., President, London Sunday School Society.

Oct. 20.
Subject: **Some facts about the Child.**

Chairman—HOWARD YOUNG, Esq., LL.B., President, Sunday School Association.

Oct. 27.
Subject: **Preparation of a Lesson.**

Chairman—ST. GEORGE LANE FOX PITT, Esq., Treasurer and Vice-President, Moral Education League.

Nov. 3.
Subject: **Questioning and Exposition**

Chairman—PERCY PRESTON, Esq., President, London District Unitarian Society.

Nov. 10.
Subject: **Illustration.**

Chairman—Dr. F. H. HAYWARD, Inspector of Schools under L.O.C.

Nov. 17.
Subject: **Class Management.**

Chairman—JOHN HARRISON, Esq., President, British and Foreign Unitarian Association.

Tickets for the Course of Six Lectures, 1/- each, to be obtained at Essex Hall.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, September 26.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JOPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. INDGE; 6.30, Mr. H. G. CHANCELLOR.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, STANLEY PENWARDEN; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. J. ARTHUR PEARSON.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Mr. G. J. ALLEN.
 Richmond, Free Church, Ormond-road, 11.15, Rev. J. SHAW BROWN.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. J. TEAGUE; 6.30, Mr. W. RUSSELL.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Collegiate Hall, Worple-road, 7, Rev. G. CRITCHLEY, B.A.
 Willesden, High School, Craven Park, 7, Rev. E. SAVELL HICKS, M.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. D. RHOSLWYN DAVIES.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. ALFRED HOOD.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHELTEMHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. MARY SAFFORD, of Des Moines, U.S.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. M. R. SCOTT.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. V. D. DAVIS, B.A.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. FARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPE TOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MOSELEY UNITARIAN CHURCH,
Birmingham.

For the last few years a number of friends of Unitarian principles have been meeting for Worship in the Dennis-road Council Schools, and previously in the Moseley and Balsall Heath Institute. Since the formation of this Congregation many have joined, and the number of members is now about 60. In addition, a Sunday School has been inaugurated, meeting twice each Sunday. The district is thickly populated, lying on the borders of Moseley and Sparkbrook, and appears to present a good field in which to spread our principles, there being no Unitarian Church within about two miles.

Feeling that at present our work is much hampered through having no building of our own, an effort is now being made to obtain a Church building, and with this object we appeal to the Unitarian public for help, and for the same purpose are holding a Bazaar on November 11, 12, 13 next.

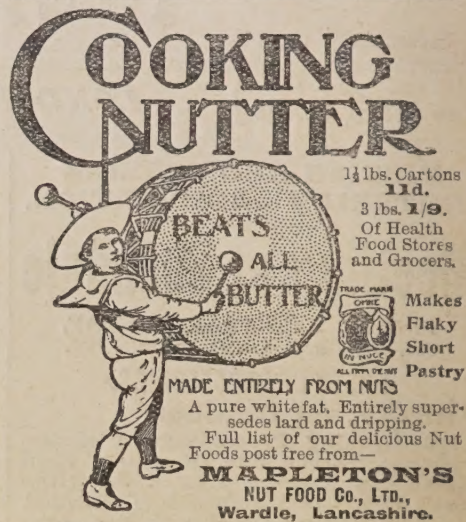
Contributions to the Building Fund or the Bazaar will be gratefully received and acknowledged by the Treasurer, Mr. E. G. PILLER, Braithwaite-road, Sparkbrook, Birmingham; or the Secretary, Mr. LEWIS LLOYD, Church-road, Moseley, Birmingham. Gifts of articles or money for the Bazaar should be sent to either of the above, or to Mrs. TITERTON, The Uplands, Greenhill-road, Moseley, on behalf of the Ladies' Committee.

MARRIAGE.

TODD—DAVIS.—On Tuesday, September 21, at Essex Church, Kensington, W., by the Rev. Frank K. Freeston, assisted by the Rev. R. K. Davis, brother of the bride, John R. Todd, of Sunderland, to Rose, daughter of the Rev. David Davis, late of Nantwich.

DEATH.

WHITAKER.—On September 18, at 99, Victoria-avenue, Hull, Mary, daughter of Rev. W. and Mrs. Whitaker, born September 12.



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The Inquirer.

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THE INQUIRER.

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NOTES OF THE WEEK.

THE Archbishop of Canterbury, in a powerful speech in the House of Lords, recently called the attention of the Government to the crying need of immediate Poor Law Reform as a result of the Reports of the Royal Commission. Lord Crewe gave a somewhat ambiguous reply. In the present state of affairs, with the possibility of a General Election close at hand, no promise of definite action can, of course, be given. It is to be hoped that amid the controversies upon the Budget and Fiscal Reform and the House of Lords, this pressing duty of reforming the Poor Laws will not be forgotten. The Archbishop has set an example to all clergy and ministers in urging the claims of this reform upon the Government. No Royal Commission for many years has gathered so large and momentous a collection of facts. None has dealt with a subject of more vital importance to the well-being of our country. In spite of considerable differences between the recommendations of the Majority and Minority Report, they both agree in urging the necessity of many and great changes. We hope that during the coming winter there will be circles established in many churches for the close study and consideration of these reports. As a most helpful introduction to the reports we would recommend a little book, by Professor J. H. Muirhead, of Birmingham, entitled "By What Authority?"

LORD ROSEBERY, within a few days, has made two great speeches, one on the Budget and the other on Dr. Johnson. They are both big subjects. Opinions vary widely as to the value of his Budget address. There is but one opinion as to the grace and truth of his tribute to Dr. Johnson. He concluded his address in words which express the inner meaning of the recent celebrations :—"There is a human majesty about him which commands our reverence, for we recognise in him a great intellect, a large heart, a noble soul. He lived under grievous torments, in dread of doubt, in dread of madness, in terror of death ; yet he never flinched. He stood four-square to his own generation as he stands to posterity. . . . We salute once more with reverence to-day the memory of that brave, manly, tender soul, and pass on with the hope that from his abundant store we may draw some measure of faith and courage to sustain our own lives."

THE Memoir and Letters of Francis W. Newman, edited by G. Sieveking, will be of interest to all our readers. He was born in 1805 and died in 1897. We might well have expected these letters earlier, but we shall be glad to read them now. Francis Newman was one of those original men and unpractical idealists who impress their friends with a sense of rare beauty and sincerity in character, but who somehow fail to impress the world. We have almost a feeling of wasted power and ineffectiveness when we think of what such men really are and compare it with what they have done. Francis Newman, from the point of view of intellect and character and deep religious insight, was at least as distinguished as his far more famous brother. We hope these Letters will enable many to realise the transparent simplicity, the high courage, the noble idealism which filled his friends with love and reverence for him.

WE would draw the attention of Londoners to the representation of "King Lear," which is at present being given at the Haymarket Theatre under the directorship of Mr. Herbert Trench—a descendant, we believe, of Archbishop Trench. The part of King Lear is taken by Mr. Norman McKinnel, who made a conspicuous success as the Chairman of the Directors in Mr. Galsworthy's play of "Strife." King Lear is perhaps the greatest of all Shakespeare's plays and one of the most difficult to represent on the stage. Charles Lamb said it was essentially impossible. We can only say of the present production that as we looked and listened we thought little of the performers and less of the scenery. It was the tragedy itself which made the impression. Neither actors nor scenery came in between us and the play. There could be no higher praise. Seldom have we felt so moved, so impressed by the wonder and greatness of Shakespeare as we did in seeing this tragedy. Terrible and shocking as the mere story is, it is not terrible or shocking in its effects. It has the purifying, inspiring influence of great Art, for great Art sees into the life of things, and is at one with morality and religion.

THAT revered veteran, Mr. J. Allanson Picton, has an interesting letter in this week's *Christian Commonwealth*. The Rev. J. H. Jowett is reported by the *Congregationalist*, of Boston, Mass., to have said that the Progressive Theology has merely

"tinged a corner of the Church," and that "Congregational ministers are almost wholly untouched by the recent utterances of the City Temple." "It may be true," says Mr. Picton, "of the old-fashioned creed-bound conventional 'reverends' under the domination of 'deacon' and church meetings. I can only say that their hearers are leaving them, if not by giving up their sittings, at least by going ahead of them spiritually, and that in vast numbers." He refers to three Progressive Theology schools he has attended during the last three years at Penmaenmawr, Aberystwyth and Pontypridd. At Pontypridd "the Assembly Hall in which the great meetings were held accommodates 1,200 people, perhaps more, and when either Mr. Campbell or Mr. Rhondda Williams spoke, such was the pressure that after the hall was full it was deemed prudent to barricade the entrances for fear of dangerous pressure. The prayer-meeting was devoutly conducted by the Unitarian minister of Pontypridd. The organiser of the Progressive Leagues of the district informed me that there were nine branches in active operation and mainly self-supporting. This kind of thing is going on all over the United Kingdom at every special assembly of Progressive Theologians. If the American writer chooses to call this a mere 'tingeing' of a corner of the Church, he lives in a free country, and no one can prevent him. But words do not alter facts."

THE following announcement will be of interest to the many friends of the Rev. R. J. Campbell :—At a meeting of the members and congregation of the King's Weigh House Church on Monday evening it was unanimously resolved that the Rev. R. J. Campbell, of the City Temple, and the Rev. E. W. Lewis, of the Grafton-square Congregational Church, Clapham, be appointed joint pastors of the King's Weigh House Church, Mr. Lewis to be mainly responsible for the Sunday services and Mr. Campbell to conduct a week evening service. The King's Weigh House Church has strong liberal traditions. During Dr. Hunter's ministry there a few years ago, it began to take almost the place in London what Bedford Chapel did under Mr. Stopford Brooke. We wish the new joint pastorate every success. Our only fear is that Mr. Campbell's inexhaustible energy may lead him into undertaking more than his health can bear.

EDITORIAL ARTICLE.

THE JUSTIFICATION OF INQUIRY.

MR. CHESTERTON, in his recent striking book on GEORGE BERNARD SHAW, which will shortly be reviewed in our pages, has a remark which is well worth consideration: "I do not think SHAW has done any good or even achieved any effect by asking startling questions. It is possible that there have been ages so sluggish or automatic that anything that woke them up at all was a good thing. It is sufficient to be certain that ours is not such an age. We do not need waking up; rather, we suffer from insomnia, with all its results of fear and exaggeration and frightful waking dreams. No one does any good to our age merely by asking questions—unless he can answer the questions. Asking questions is already the fashionable and aristocratic sport which has brought most of us into the bankruptcy court. The note of our age is a note of interrogation. And the final point is so plain: no sceptical philosopher can ask questions that may not equally be asked by a tired child on a hot afternoon. 'Am I a boy? Why am I a boy? Why aren't I a chair? What is a chair?' A child will sometimes ask these questions for two hours. The philosophers of Protestant Europe have asked them for two hundred years."

There was another massive Englishman of whom we have been thinking much lately, Dr. JOHNSON, who disliked idle questionings as intensely as Mr. CHESTERTON. "Sir," he said to BOSWELL, who had been plying him with questions, "I will not be baited with what and why. Why is a cow's tail long? Why is a fox's tail bushy?" "But, sir," said BOSWELL, "you are so good." "That is no reason why you should be so ill," was the retort.

Both Dr. JOHNSON and Mr. CHESTERTON are massive dogmatists. But Dr. JOHNSON's is the dogmatism of common sense, whereas Mr. CHESTERTON's might be called the dogmatism of uncommon sense. Never was there a man who defended ordinary things in so extraordinary a way. They both deal knockdown blows. But from JOHNSON's blows we rise up sobered and enlightened; our brains are cleared by the bumps. But when Mr. CHESTERTON hits us we see stars, we are dazzled and confused, we don't know whether we are on our head or our heels. The dogmatism of Dr. JOHNSON makes for sanity, the dogmatism of Mr. CHESTERTON makes sometimes—we will not say for insanity, but for a kind of topsy-turveydom. He is like a man who looks at the sky through his legs. The result is amusing and interesting and provides curious views, but it is not the natural, sensible way of regarding things.

It is worth consideration by the Inquirer

whether inquiry is so foolish as Mr. CHESTERTON imagines. It is surely the very life-blood of science. Even the question, "Why is a cow's tail long?" is not foolish unless asked foolishly. The statement that "the note of this age is a note of interrogation" may either be the highest praise or the sternest censure. It does not depend on the questions; it depends on the spirit of the questioner. No intelligible question is too little or too large, too trivial or too tremendous, if asked with the serious desire to know and understand. When Dr. JOHNSON rebuked BOSWELL, any one could see that he rebuked the man and not the questions. It was not truth BOSWELL wanted, but to set Dr. JOHNSON going, and Dr. JOHNSON did not choose to be set going at his pleasure. When Mr. CHESTERTON rebukes the age he does not seem to be rebuking it for asking questions in a frivolous spirit, but for asking questions at all.

We think it would be quite untrue to say that this age is remarkable for Boswellian questioning. It does not ask questions like a silly child or an irresponsible man. Some of its questions are like those of an earnest child, filled with a sense of infinite wonder about the commonest things. No questionings deserve more respect than those of wondering childhood. And many of our questionings are those of responsible men and women wanting to know the truth, and believing that through ceaseless reverent inquiry more truth can be obtained. There are, of course, now as always, frivolous inquirers who, as we might describe it, poke questions without any wish for an answer. Like "careless PILATE" in BACON's famous description, they say, "What is truth, and do not wait for an answer." To poke questions at great subjects is quite as bad as to poke fun at them.

The chief reason why many people find Mr. BERNARD SHAW's plays so distasteful, is that he seems to be asking irresponsible questions about matters of tremendous importance without any reverence, and without any hope or desire for their solution. This is certainly not Mr. CHESTERTON's view of Mr. SHAW, nor is it ours. We are coming to feel, in spite of many difficulties, that Mr. SHAW is serious, that he does not ask questions for fun, nor present the various aspects of a problem merely to show their absurdity. If he did this, as many people believe—wrongly believe, although not without reason—then no argument about making people think would justify his plays. Inquiries into great momentous subjects, such as marriage, however clever, if they are made frivolously without any desire to understand the meaning, don't make people think—they make them jeer.

We agree, then, with Mr. CHESTERTON entirely so far as he condemns inquiry conducted in a frivolous spirit. But we do

not agree with him in thinking that such inquiry especially characterises our time; still less do we agree with him in condemning inquiry altogether. We venture to think that men ask questions and inquire into fundamental problems to-day with more reverence and more hope than they did fifty years ago. Inquiries into the origin of religion, into the meaning of religion, into the character of the Bible are conducted with far more reverence and hope than formerly. Men do not ask what is religion, what is the Bible, who was JESUS CHRIST, with the same light-hearted careless ignorance which characterised some atheists and agnostics in the Victorian era. No serious, cultivated man to-day thinks religion the invention of priests, or that the Bible is a tissue of meaningless legends and idle superstitions. We do not make inquiries into Buddhism or Mohammedanism like some foolish Christians before the days of Comparative Religion, with a view of discovering folly and nonsense. We ask questions with the desire of finding truth, and with the implicit belief that truth is great and beautiful.

It is true that this age is full of questioning, full of inquiry, that it is almost obsessed by the tremendous problems of life, society, conduct, God. There is nothing which makes for bankruptcy in this. If we treated such problems as a sauce for the dinner table or a soporific for the study we should deserve the utmost condemnation. We believe there was never an age more serious and eager in its questionings than ours.

Serious men ask questions for two reasons: because they wonder, and because they suffer. The questions of wonder are the beginning of science; the questions of suffering are the beginning of religion. In science the note of interrogation is not more marked to-day than for many years past. It must always exist when science is progressive. But in all the things which concern the deeper life of man, whether alone or in society, the note of interrogation is very strongly marked. We are glad of it. This age asks questions because of its deeper capacity for sympathetic suffering. The problem of evil weighs heavily upon us because we are so conscious of the mass of misery in society. The condition of the poor weighs upon us because we feel our own responsibility. There is a deep spiritual discontent and discomfort, not merely in thinking of ourselves but in thinking of the world. Such discontent naturally leads to questioning. We ask the meaning of this institution and that doctrine. We feel that many things are wrong; we are not content any longer to accept the situation. The powers that be, which are responsible for the present state of affairs, much of which our sympathetic suffering finds intolerable, must be put upon their trial. They must prove their worth. Awkward questions are asked of the Church,

of the State, of the conventions, even of morality. Anyone who believes in the essential sanity of human nature need not be afraid. The great permanent principles of morals and religion by which men live will not be injured by cross-examination. They will leave the court without a stain upon their character. There will be some beliefs, some conventions, some respectable old-established things which will be destroyed by the fire of questioning.

Mr. CHESTERTON might reply that he does not like a Grand Assize. It is not enough for honest men to be acquitted; they ought not to be suspected. A good man, a good institution, a good principle does not like to be ordered to turn out its pockets. There is something humiliating in the suspicion, and it is always possible that a mistake in justice may be made. That is, if we understand him, what Mr. CHESTERTON dislikes. He objects to things venerable, august and holy being put upon their trial. If life and society were fairly satisfactory, if what is evil was clearly evil, if nothing masqueraded as venerable, august and holy which was really the reverse, he would be right. Our age is deeply convinced that many things are wrong. It is in a sense a suspicious age; but it is even more a believing age. It is confident that evil is not here to be endured, but to be exposed and conquered. It tries to shake everything in the firm conviction that what is founded on the rock cannot be injured. Mr. CHESTERTON is usually regarded as an optimist. His optimism fails him in so far as he is afraid of honest inquiry. He is afraid that the house of his faith may be swept away in the storm. We have no fear of any questioning if it is that of suffering men seeking for the truth. The boldest and most audacious inquirer in the Bible is JOB, not SOLOMON. The epicurean light-minded inquirer finds vanity at the heart of all things. The real sufferer, who dares to challenge even God, finds a God more wonderful, more full of peace and love than he had ever imagined. For the earnest inquirer the words of JESUS are true: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

LIFE, RELIGION & AFFAIRS.

INTEMPERATE READING.

It is a rarely profitable subject of speculation to imagine a course of events other than the present one. One inquiry may be permitted to us, however, which will repay pursuit. Let us suppose that the unity of Christendom were still unbroken. What guidance could a truly catholic church offer to its members in respect to books and reading? No one can maintain that the *Index Expurgatorius* is a complete guide to the best and wisest things that have been said in print. And yet the idea underlying the *Index* is a good one. In-

discriminate reading is an evil, and wants checking. Reading damages the eyes. And the first books which would go on my proposed index would be all those of which the type is so small that you can print a complete English Dictionary in one volume. For many years I have been unable to read the Bible as a whole, and have contented myself perforce with reading one or two books of the Bible, so far as they were legible. From my own experience I find that the Bibles which are given out to be read in schools are of such exceedingly minute type, that they are scarcely fit for use. However, the British and Foreign Bible Society publishes for a shilling a Bible which is the most comfortable to read of any that I have seen. Children of the upper classes are provided with maps, gilt edges, morocco bindings, and, I presume, microscopes; but the Scriptures which accompany this apparatus are certainly difficult to discern. It is a sad proof of our unpractical character as a nation. Amid the general lack of forbearance that has accompanied the education of the young in the Scriptures, scarcely a voice has been raised on behalf of the eyesight of the young.

What is needed among older persons is a close time for reading. Now that we, under the pressure of circumstances, are consuming less spirits, it is possible that some enthusiasts for this kind of temperance foresee an approaching end of their occupation. The moral reformer, however, may always count upon mankind to furnish him with material even if sometimes he omits to begin at home. And there will be an opportunity for everybody in this new crusade. Pledges might be taken not to read at all for a time, or not to read print below a certain price. It is conceivable that if there were a strike of newspaper readers now and then England might still be saved. The public is classified by newspaper proprietors and politicians into three or—including the Irish—four kinds of readers. And you are expected to come under one of these headings. But, happily, there is already a growing multitude of those persons who are constitutionally unable to follow a leader, and are not anxious to think other people's thoughts. The consistent man, in truth, is he who keeps silence unless something really does happen, and then follows the best light within his compass. To put away newspapers and books for a time is to leave oneself open to solemn influences; influences which will surprise as well as guide.

One of the most necessary, if not the most expected, duties is to turn from printed clamour in order to consider the trunks of trees. I say, trunks of trees because just as the tree ferns of the carboniferous period furnish us with material fuel, so the trees of the present are rapidly being converted into fuel for Gehenna. And we could imagine the trees of the forest, the voices of which are so calm and still, that they cannot be heard but only overheard, grieving over the wanton destruction to which they are being subjected. From wood to pulp from pulp to trash is the fate of whole forests with which it has pleased God to clothe the hill slopes of Norway and Canada. To such an extent has this gone, that it is scarcely possible to obtain good timber for man's dwellings, still less

for his cathedrals and town halls. Hence we shall be leaving a valued heritage to the future, if we gather up the influences which spread from the trunk of a noble tree. But I often wonder whether Tennyson, when he wrote about "immemorial elms," knew how short lived the common or Siberian elm is. Not far from where I write, there are two sister elms—not Siberian—so much cut down that only the trunks remain, covered with thick growth. These, I am told, are probably two or more centuries old. But the elm is not a long lived tree. And yet the scarred bark of the elm trunk suggests age almost more than any other kind of trunk except perhaps that of the Spanish chestnut. There is a drawing of an elm trunk by Constable which gathers into one the calm, the age, the message, which in our folly is transformed into reams of unintended nonsense or chattered corruption.

The benefits of not reading can be enjoyed only by those who have read in excess. It is the same with smoking. No one can enjoy giving up smoking unless he has already smoked. The man who does not smoke or does not read for a time, is sustained by the knowledge that he can regain his lost Paradise when he wishes. For in reading, as in other things, the ideal is not to abstain but to be temperate. It is one of the paradoxes of human life that you can always have too much of a good thing. An eminent divine once declared that it was possible to be over righteous, and warned his congregation against this error. Without presuming to deal with so high a matter, we may admit then that, even if reading be in itself a virtue, as Mr. Carnegie thinks, and I, a poorer man, deny, we can have too much of it. Literature is full of awful warnings. For the persons who write, it has been sagely remarked by the late Sir Walter Besant, are as a rule those who have read. Hence books are filled with an exaggerated notion of themselves. The genius which concentrates itself in writing advertisements for patented stuff which nobody needs, is akin to that sublime assurance with which every twopenny scribbler claims the ear of the world. Even Sir Henry Maine, who was the exact opposite of a twopenny scribbler—his "Ancient Law" cost me much more than twopence, and is worth the money—was touched with this weakness. Lord Morley once remarked upon him that he suffered from a "tendency to impute an unreal influence to writers and to books altogether." To a mind like this, English history is a work in so many volumes, of which Domesday is one. Such is the peril of the library that is bound in vellum and sheepskin.

The great hope for us is Dr. Johnson. He only wrote when he was compelled. And there is very little of his work that you will ever read unless you are compelled. When Plato said that a book was a helpless thing, unless its father was at hand to help it, he foretold the case of Dr. Johnson with truly scientific precision. No one would read the works of Johnson if they had been written by any one else. They want their father to help them; the man whom Boswell revealed to us. The greatest figure in the profession of letters preferred men to books. And he has no right to complain, if we prefer him to what he wrote.

One of those persons who think that the world was called into being in order to be written about, said that every human being contained material enough for a three volume novel. It would be difficult to make the remark again now that the limits of the novel are indeterminate. Nor would it be necessary. For the amount of human nature that can be thus expressed is very small indeed. Hence the great novelists are content with an impressionist method. They depict a few traits, if by any means they may seize so much of the real. Dickens is the great realist, just because he is so bold a caricaturist. He observed at first hand. That is to say, out of his own life he drew the gallery of portraits which are true not less for their omissions than for what they contain. But he drew with love; the proof of this is that he had an affection for his villains, such that he could scarcely leave them. His humour grew out of his charity. Let us put away our books for a time, and forget ourselves, and find in the pleasures, the sorrows, the amusements, the occupations, of our neighbours, an infinitely better library than that from which we are taking a holiday.

FRANK GRANGER.

SAMUEL JOHNSON.

II.*

RELIEVED of *The Rambler* Johnson made good progress with his Dictionary. He had promised it in three years, but it grew under his hand until it occupied seven. When the weary publisher received the last sheet, he said of the author, "Thank God, I have done with him!" Johnson retorted that he was glad the man "thanked God for anything." The labour was enormous. Six clerks were engaged to transcribe. To each word was given meaning and a derivation, and a passage was quoted in which the word occurred—care being taken that it should be from a book worth reading, and *not*, if possible, by a Dissenter. Johnson hated Nonconformity. Walking one day with a friend in his garden, he remonstrated with him for throwing snails over his neighbour's wall. "He's a Dissenter," said the other. "Over with them, then!" replied he, cheerfully. His prejudices, religious and political, appear in the Dictionary. "Tory," is defined as "one who adheres to the ancient constitution of the state, and the apostolical hierarchy of the Church of England"; and "Whig" as "the name of a faction." "Pension" is "an allowance made to anyone without an equivalent. In England it is generally understood to mean pay given to a state hireling for treason to his country." "Excise" is "a hateful tax levied upon commodities, and adjudged not by the common judges of property but wretches hired by those to whom excise is paid." Johnson did not love Scotchmen—hence the definition of "oats," as "a grain, which in England is generally given to horses, but in Scotland supports the people." When he heard a Scotchman expatiating on the "prospects" of his native land, he told him that the finest scene

in Scotland was "the highroad to England." His own profession sometimes comes in for a good-humoured jibe. "Lexicographer" is "a writer of dictionaries, a harmless drudge," and "Grubstreet" is "a street near Moorfields, much inhabited by writers of small histories, dictionaries, and temporary poems." Perhaps the most famous of these Johnsonianisms is the definition of "network," which is given as "anything reticulated or decussated, at equal distances, with interstices between the intersections."

Shortly before the work came out, in 1755, Lord Chesterfield, regretting his negligence and hoping that he might have the dedication, wrote to the press warmly commending the enterprise. Johnson repudiated his patronage in a letter which has been called the Magna Charta of literary liberty. Never did his stately, well-rounded periods serve him better, and not a word is superfluous:—

"My Lord,—I have lately been informed by the proprietor of *The World* that two papers in which my Dictionary is recommended to the public were written by your lordship. To be so distinguished is an honour which, being very little accustomed to favours from the great, I know not well how to receive or in what terms to acknowledge. When, upon some slight encouragement, I first visited your lordship, I was overpowered, like the rest of mankind, by the enchantment of your address, and could not forbear to wish that I might boast myself *le vainqueur du vainqueur de la terre*—that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged that neither pride nor modesty would suffer me to continue it. When once I had addressed your lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess. I had done all that I could; and no man is well pleased to have his all neglected, be it ever so little. Seven years, my lord, have now passed since I waited in your outward rooms or was repulsed from your door; during which time I have been pushing on my work through difficulties of which it is useless to complain, and have brought it at last to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a patron before. The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks. Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached the ground, encumbers him with help? The notice which you have been pleased to take of my labours, had it been early had been kind; but it has been delayed till I am indifferent and cannot enjoy it, till I am solitary,* and cannot impart it, till I am known and do not want it. I hope it is no very cynical asperity not to confess obligations when no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron which Providence has enabled me to do for myself. Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; for

I have long been wakened from that dream of hope in which I once boasted myself with so much exultation, my lord, your lordship's most humble, most obedient servant,—Samuel Johnson."

The parasitic gentry which had grown up since Henry VIII. in place of the old responsible feudal baronage, and whose day of reckoning is foreshadowed in our present Budget, received a nasty blow at the hands of this sturdy Tory and supporter of the Constitution. Honest labour held up its head against privilege and presumption.

The Dictionary brought fame—Oxford granted an M.A., Dublin an LL.D.—but not money. The price paid, £1,575, was considerable; but spread over seven years, and shared with half-a-dozen amanuenses, it brought little to the author. Within a few months he was arrested for a debt of £6 by a creditor who could not believe that he was so poor, and he was saved from prison by the kindly intervention of Richardson. Then came proposals for an edition of Shakespeare—which he had largely read and studied for the Dictionary. Subscriptions came in and enabled him to rest a little after the severe toil of the Dictionary. When the money was gone—though "Shakespeare" was unfinished—he started a weekly "Idler" in one of the periodicals, which enabled him to keep himself and to send something to the relief of his old mother at Lichfield. She died in 1759, aged ninety. Her son, aged fifty, went down on his knees in his grief, and prayed: "Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly. Make me to remember her good precepts and good example, and to reform my life according to Thy Holy Word." To pay the cost of the funeral he wrote, in the evenings of a single week, "*Rasselas: Prince of Abyssinia*," a romance, which has been not unaptly described as "*The Vanity of Human Wishes*," in prose. A funereal note runs through it, from the opening paragraph: "Ye who listen with credulity to the whispers of fancy, and pursue with eagerness the phantoms of hope; who expect that age will perform the promises of youth, and that the deficiencies of the present day will be supplied by the morrow, attend the history of *Rasselas*." There is no satisfaction, we learn, this side of the grave. With a sister and a trusty poet, who is the author himself, *Rasselas* escapes from the "Happy Valley," in which he has been brought up, resolved to make "a wise choice of life." They study mankind—the wealthy merchant, the youth of fashion, the philosopher, the shepherd, the hermit, the astronomer, the rich man and poor man, the famous and unknown, the married and unmarried, the old and young; and among all they find the same discontent: "Life is everywhere a state in which much is to be endured and little to be enjoyed." They return to their Valley, not less dissatisfied with it than formerly, but consoled by faith in the life to come.

Johnson's melancholy was that of his time. We meet with it in Gray and Young and Blair—in the churchyard-poetry and twilight-landscape of that age. But it was also physical. "If I am acci-

* In Article I. "stiffish" should have been "staffish," "feoffers" "feoffees," and "not" in fourth line from the end "now."

* Referring to his wife's death.

dentially left alone for a few hours," he says in one of his characters, "my inveterate persuasion, which is a form of insanity, rushes upon my soul, and my thoughts are chained down by some irresistible violence. I am like a man habitually afraid of spectres, who is set at ease by a lamp."

Hence, partly, his pleasure in society. He found relief from himself in the company of his friends—at teas and dinners and meetings of his club. A group of young men were his welcome associates—Bennet Langton, Beauclerc, Boswell, and others. They amused him by their pranks. They knocked him up at early hours in the morning, pretending to be burglars, or waking him for a frisk in the Strand or a row down the Thames. Once he was driving in the country with Bennet Langton who, feeling sick, got up behind the carriage for fresh air. Johnson insisted on riding there too to keep him in countenance. These young fellows, with others of influence, sought and obtained for him, in 1760, a pension of £300 from the Government.

The difficulty was to get him to take it. At first nobody would tell him of it—they remembered the definition in the Dictionary. And when he heard of it, he thought it a joke. Then he asked for a day to consider, and decided to accept. He thought that he deserved it. He knew also that he could do good with it. And how he spent it is suggested by the way in which he sheltered old friends and acquaintances in his house in later years at Boulton-court. In the garret lived a helpless Robert Levett, nominally a surgeon. There, too, slept the servant, a negro, Francis Barber, whom Johnson picked out of the street and taught to read and write, and to whom he wrote, when from home, as "Yours affectionately." On the ground floor was Mistress Williams, a friend of his wife, almost blind, with a bad temper. Johnson allowed her half-a-guinea a week, and paid her maid an extra half-a-crown weekly to stay with her. On the next floor dwelt Mistress Desmoulins, a widow, daughter of his old friend at Lichfield, Dr. Swinfen. In another room resided Mary Carmichael, whose only claim on Johnson seems to have been that she was poor. It was not an easy household. "Williams," he wrote, "hates everybody; Levett hates Desmoulins, and does not love Williams; Desmoulins hates them both, and Poll loves none of them." On Sundays, if he possibly could, he dined at home with them together, and to do so declined many a tempting invitation.

Boswell gives an amusing description of Johnson at home, when he first called upon him in 1763 at rooms in the Inner Temple-lane: "He received me very courteously; but it must be confessed that his apartment and furniture and morning dress were sufficiently uncouth. His brown suit of clothes looked very rusty; he had on a little shrivelled, unpowdered wig, which was too small for his head; his shirt-neck and knees of his breeches were loose; his black worsted stockings ill drawn up; and he had a pair of unbuckled shoes by way of slippers. But all these slovenly particulars were forgotten the moment he began to talk."

Many of the doctor's best sentences like Tennyson's verses, went up the chimney, though not in tobacco-smoke. Famous *dicta*, such as "Don't attitudinize," "Clear your mind of cant," "The road to Hell is paved with good intentions," "Clarify your notions by filtering them through other minds," "The tide of human existence is at Charing Cross," "Patriotism is the last refuge of a scoundrel," owe their preservation to his hearers. He talked better than he wrote. He spoke with ease, while writing was always an effort. And his writing was at its best when, as in "The Lives of the Poets," it most nearly resembled his conversation. He was a prince of talkers in an age when educated people took pains to express themselves well. In a drawing-room he was sometimes surrounded by a circle of three or four deep. He was happy in a comfortable chair, stimulated by tea and companionship. His humour is almost entirely known to us by the report of his speeches.

In 1763, and for some years, he was in bad health. He wrote in his diary on Easter Day—"My memory grows confused, and I know not how the days pass over me. Good Lord, deliver me." The long-delayed "Shakespeare" came out this autumn, a work of substantial merit; but Johnson said that he felt no solicitude about it nor comfort from its conclusion. He was confined to his room for weeks together, and believed he was on the verge of insanity. In 1770 he was obliged to spend a portion of his pension on himself; and, as an equivalent, he supported the Government against Wilkes in a pamphlet "False Alarm." During this period of sickness, and afterwards, he was grateful for the Literary Club, at the meetings of which he enjoyed the fellowship of distinguished men like Reynolds, Burke, Gibbon, Adam Smith, Goldsmith, and Garrick. The Thrales, also, were sympathetic friends, and the indefatigable Boswell. The latter took him for a jaunt among the Hebrides in 1773; but next year he lost Goldsmith. In 1775 he travelled with the Thrales in France, saw "all the visibilities of Paris," and resolutely spoke Latin (with English pronunciation) because "a man should not let himself down by talking in a language he cannot speak fluently." His observations have interest in the light of events fourteen years later. He noted how "the great lived very magnificently, but the rest very miserably," that the walks of Paris were not "open to mean persons," and that "the moat of the Bastille was dry." He little thought what doings there would be at the old fortress in 1789, or that a brewer to whom Mr. Thrale introduced him, one Sansterre, would conduct the French King to the scaffold. In 1776 he upheld the Government's evil policy towards America, in a pamphlet "Taxation no Tyranny," little dreaming what was to happen there. In 1777 Boswell carried him off into Derbyshire, where he showed some real appreciation for Nature. Even Johnson was changing with the time. Gilbert White was making his observations at Selborne, and William Wordsworth was a boy among the mountains.

Change also shows itself in "The Lives of the Poets," written in some of the

happiest years of Johnson's life, 1777-1781 and written with pleasure. A new simplicity was abroad, and it is felt in this book, which is valuable for its information and much sound criticism. We recognise the old Adam in such a sentence as "The predominance of a favourite study affects all subordinate operations of the intellect," or in a phrase like "the necessary concatenation of indissoluble fatality"; but again and again, when the writer lets himself go, he heralds the new birth.

Once he parodied "simple poetry" in the following lines:—

"I put my hat upon my head,
And walked into the Strand;
And there I met another man,
Whose hat was in his hand."

But in 1782, on the death of Robert Levett, he expressed himself in stanzas which clearly anticipate "The Lyrical Ballads":—

"His virtues walked their narrow round,
Nor made a pause nor left a void;
And sure the Eternal Master found
His single talent well employed.

The busy day, the peaceful night,
Unfelt, uncounted, glided by;
His frame was firm, his powers were bright,
Though now his eightieth year was nigh.

Then with no throbs of fiery pain,
No cold gradations of decay,
Death broke at once the vital chain,
And freed his soul the nearest way."

In 1783 he himself had a stroke; but recovering marvellously, he paid a visit next summer to Lichfield. He lingered among old haunts, called on old friends, leapt over a style he had jumped when a boy to satisfy himself that there was yet life in him. From Lichfield he went to Birmingham and saw his old school-fellow, Edmund Hector. On his return to London he wrote to him of his safe arrival: "We have lived long and must soon part." In December he was ill and dying. Opium was offered him to relieve pain. He refused it. "I wish," he said, "to meet my God with an unclouded mind." Dread of losing his understanding was with him to the last. He turned his prayers into Latin to assure himself. With the words "*Jam moriturus*" he passed away. E. I. F.

COPENHAGEN AND HAMBURG.

In the course of my holiday ramblings this summer I visited and preached in free churches in Copenhagen and Hamburg. It may be that a traveller's impressions will be a not unpleasant reminder of our friends beyond the seas. Both churches are of recent origin; both have at their head their first minister. In Copenhagen our community is ten, in Hamburg two years old.

Ten years ago, Mr. Th. Berg (in whose wife's pension, 129, Gothersgade, Copenhagen, I stayed, and received such kindness as makes it a pleasure to recommend it to travellers) and one or two others felt the need of a liberal church. They approached the Rev. N. Birkedal, who had left the Lutheran church on theological grounds,

and suggested to him that he should start services. At first Mr. Birkedal demurred solely on the ground of deafness. Finally he gave way to the urgency of the appeal, and has since then continuously ministered to a congregation, which has steadily grown, and is increasing. To-day it numbers about 150 persons.

Let me lead up to a practical point, which I have in mind, by describing as well as I am able what I observed. With a little difficulty I found the "church." There is nothing very ecclesiastical about its appearance. It is a room on the first floor of a house used for other purposes—a club, if my recollection is accurate. The room is plain and simple. There are no decorations, appropriate or inappropriate, such as I recall seeing years ago in another upper room on the Continent. A pulpit, partly under a suggestion of an arch, gives something of a churchy look to the place. Before the service commences the room is practically full. A few camp-stools are produced, as though it were a customary thing. There were over a hundred people present, and the congregation was certainly not above the normal. To an English parson the service was at once familiar and strange. Familiar, because it consisted, as ours, of song, and lesson, and prayer, and sermon; strange, because it is the sermon which is the important matter. To us it would seem to be given a position and consequence out of all proportion to its relative significance in worship, as we understand it. But this is one of the national differentia which interest the foreigner, and which he records without criticising: to each people the means by which the divine grace is most certainly appropriated. The service and sermon were in Danish, and my participation was in spirit, and only imaginatively intelligent. Still, I will record with some complacency that I found a sermon of an hour's duration, with which, save for an occasional name, my mind had no sort of immediately vital contact, not too long. I was not asleep, let me assure the smiling reader, but quite alert. The minister is no ordinary man. You feel his power when you cannot understand his words. He is and, as he speaks, you are amid the spiritual realities. It was an experience not due in any measure to the music of the language. My ear may be defective, but Danish struck me as almost perverse in the ugliness of its sounds. The reason surely was the certainty that the speaker was a man of deep conviction and insight. It was conveyed in his manner, the tone of his voice, the light in his face. And I can well understand, what I was told by more than one member of his congregation, that his ministry is to them a perpetual revelation of the deeper and holier meanings of life.

I am inclined to linger over Mr. Birkedal's most sympathetic personality. I saw a good deal of him, and of Mrs. Birkedal, and the recollections I have brought away are among the most delightful of all my tour. A big, broad man he is, who, in a general kind of way, reminded me of Stopford Brooke. As I write, I have his photograph before me. How vividly it shows the nearly clean-shaven face, the lofty forehead, the eyes, over which the habit of concentration seems to have permanently lowered the shadowing brow, so full of the

light and fire of much thought; the broad sensitive nostrils, and the mouth at once firm and half quivering with humour, and the decisive chin. A man of force, large culture, deep thought, and at the same time so human, so full of fun. He is stone deaf. Not a word can he hear. The only possible means of communication is by writing. And that makes his charming vivacity, and even gaiety the more wonderful. Although he cannot check the spoken sounds, he knows and can use English, and several other languages. I found his command over ours quite surprisingly good. In a literary way he has a mastery over it. Among other works, he has translated "Paradise Lost," part of Robert Burns and Tennyson into Danish. I am told that his gifts as a translator are remarkable. I have said that he reminded me of Stopford Brooke. The resemblance is not only physical. He has the temperament of the poet. Easily is it to be understood that he is honoured and beloved. Our movement is fortunate in having so able, spiritual, and gracious a representative in Copenhagen.

On the second Sunday of my stay I preached. The congregation, with hardly an exception, is Danish. That raised the language difficulty. The arrangement we carried out was this. I wrote down the gist of what I proposed to say. This Mr. Birkedal translated into Danish on the Saturday, and brought with him to the service. After I had spoken in English, he read the translation for the benefit of those who had not understood. And thus, at the close, he read a delightful little written address in English to me, part of which I reproduce as of general interest. "We Danes are, I dare say with all confidence, the warm friends of England and the English people, and we Danish Unitarians have received so much good from England in every significance of the word 'good,' spiritual and material, that we must take every occasion to express our gratitude, and this we do here in begging you to bring our friends and fellow-believers beyond the Western Sea (as we name it) our most sincere thanks and greetings."

I slide thence naturally into my practical point. It will be guessed before it is stated. Yet stated in plainest terms it must be. This congregation, 150 strong, and growing, ought to have a church building. They are feeling this, and wondering how it can be had. They are not rich. It is impossible for them to find the money within any definable time, although the enthusiastic treasurer, Mr. Alfred Sørensen (Niels Juelsgade 6) has already started a fund, and has a small amount in hand. I was daring enough to say that I felt sure that so soon as they definitely started a practical scheme of building they might be sure of the generous help of English friends. Not much daring about such a statement, was there? Anybody in my place would have said the same thing, except that a rich man would probably have spoken straight-away in gold. The present room is becoming inconveniently small, and when heated it is unpleasantly hot. To find another is no easy matter. In a well-situated church the congregation, already larger than, perhaps, the majority in England, would almost certainly grow.

There is a fine opportunity for us in England to serve the cause of Liberal Religion in this northern capital. If they ask us to help them in their process of development, we shall, I hope, feel the kinship not only of faith, but of ancestry and culture, and join brotherly hands with them in their work.

ADDISON A. CHARLESWORTH.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

A WORD FOR THE RICH.

BEING A COMMENT ON "A PROBLEM OF CONFISCATION."

LYING on my sofa in my pretty drawing-room I read in last week's INQUIRER "A Problem of Confiscation"; and a smile gathered round my lips.

I plead guilty to "many possessions." I have many friends who are in like case. Are we all "selfish"? Are we all "wanting in practical foresight"? Have we all "notoriously unscientific and illogical minds, which refuse to study the laws of cause and effect"? Do we "as a rule bitterly oppose the tactics of humanitarians"??

One house I visit was formerly the home of a lord. Now it is inhabited by a man who made a large fortune in trade. His only daughter took her tripos at Newnham in Economics. What use has she made of this scientific and logical training? She has hardly time to keep up with her own friends because she is so busy inspiring and organising throughout the country the teaching which shall help the boys and girls of the coming generation to make more of the opportunities opening before them on all sides.

In that house many of the humanitarian problems of the day, poor law reform, the care of the feeble-minded, the nursing of the sick poor, are not only the burning topics, but practical work and inspiration to other workers are in the air, and they keep ten servants.

I go to another friend's house, an old Jacobean mansion in lovely gardens. Two topics take up the whole visit—the organisation of cottage nursing, hereby the infant may have a fair chance of a healthy start in life; and arts and crafts, to bring back the smaller industries to the country, surely measures of "democratic social reform." Days and months of work in that house have been put into both these things to bring them to practical effect.

A third house I am often in. Two members of this family give much of their time and heart to the M.A.B.Y.S. Society, where their personal interest and influence bring brightness and strength to many a little maid-of-all-work placed out from the workhouse, who otherwise would have suffered from "the perpetual dread of destitution, lack of beauty," and perhaps others of the long lists of evils which your correspondent seems to think those trained in "the ultra individualist notions which wealth encourages" cannot realise.

And yet these ladies keep seven servants, and, moreover, belong to a family which

has a European reputation for scientific work.

I might make my list much longer, and tell of a settlement founded, of a training home, of a large and successful effort to tackle the housing problem, not only started but personally worked by rich people I know; but if you will bear with me I should like to add a more personal note, for each one knows their own motives and aspirations best. What is my programme for this week? I have just come back from my class of mill girls. I have been abroad for my holiday, and I have been trying, not quite unsuccessfully I hope, to give them a sense of the larger outlook which comes from seeing people with other points of view than our own. What am I going to do in these next days? Well, many things I hope; amongst them two days will go to education committee work, one of them to planning details of how parents, ignorant of the first laws of health, can be induced and helped to gain the greatest good from the medical inspection now compulsory in our schools: the other to the details of a new higher school, which is to give the clever child of poor parents the chance of an education equal to that for which a richer man can pay for his child. I think I may venture to claim that I have brought as much "commonsense to bear on the problems with which I deal as a market gardener," for I have been to courses of lectures on economics, I have read books, and I have pondered these subjects ever since I was in my teens.

I have worked, and do work, in the faith that it is by ceaseless bringing to those who have less of these good things, of the knowledge, the culture, the broader outlook, the trained judgment of us to whom riches have made education a heritage of generations, by putting within reach of the people the advantages of education, sanitation and the like, which no mere law will give unless somebody works it; that we shall, slowly perhaps but surely, attain to the "conditions which will produce healthy, vigorous, and virtuous human beings."

When the writer of "A Problem of Confiscation" so kindly says, "And yet after all they (the rich) are human beings, and for the most part kindly human beings, who feel in the depths of their hearts that they are doing wrong," I am led to wonder what her experience of the rich has been.

We are all members one of another, poor and rich. Does it ever occur to her that we, she and I, and my friends, have the same object in view, that we as much as she are giving our life's work "to check the growth of the ill weeds, to improve the soil from which British pluck and grit grow"; but that she thinks the Budget will bring it about, and we, looking from our practical work at cause and effect, do not.

ONE WHO HAS MANY POSSESSIONS.

CORRESPONDENCE.

LONDON SUNDAY SCHOOL SOCIETY.

SIR,—May I call the attention of your readers to the course of lectures on "The Art of Teaching" which this society is arranging to be held at Essex Hall on the six successive Wednesday evenings beginning with October 13, and full par-

ticulars of which appear in your advertisement columns? They are being organised with the view of giving the ordinary teacher who has had no special training a few useful hints on methods, &c. It is earnestly hoped that the lectures will meet with the success which courses of somewhat similar lectures have already met with in Manchester, Liverpool, and Birmingham.

It may interest your readers to learn that the lectures are being "pushed" by the Moral Education League, one of the vice-presidents of which, Mr. Fox Pitt, will take the chair at one of them. The L.C.C. Education Department have also expressed their appreciation of the objects of the course, and Dr. F. H. Hayward, one of their school inspectors, will preside at another of the lectures. The other chairmen will be our own President, and the Presidents of the B. & F. U. A., the S.S.A., and the London District Unitarian Society.

A nominal fee of 1s. for the course is being charged, but this will by no means cover the expenses, and a sum of fully £15 will, it is expected, be required to provide the deficiency. Will those of your readers who are interested in the question of the training of Sunday-school teachers, send our treasurer, Mr. Ion Pritchard, 11, Highbury-crescent, W., a small contribution towards the cost of the lectures?—Yours, &c.,

M. ASQUITH WOODING,

Hon. Sec.,

49, Canonbury Park North,
Sept. 19, 1909.

CHURCH FIRE INSURANCE.

SIR,—As we are now approaching a period of the year when material comfort help to make the service more enjoyable, may I offer some suggestions.

(1) That the Wardens or Committee should invite some competent member of the congregation to over-look the heating apparatus or whatever system may be in use for heating the buildings. (2) That trustees, committees, or such responsible custodians of the fabric should carefully peruse the policy of the said buildings, and satisfy themselves (as they would of their own business premises and stock) that proper amounts are insured on the respective items.

From recent experience and correspondence I fear that many of our churches are considerably under-insured.

During the last two or three years several churches in the country have been either wholly destroyed or considerably damaged, each conflagration revealing the fact of inadequate insurance. Does not this point to grave omission, and not short of neglected duty on the part of responsible persons?

Last year the Executive of the Yorkshire Unitarian Union invited me (as a member of that Committee) to peruse the policies of the Yorkshire churches and report. I regret to say that my fears were more than realised. In two cases no mention was made of the organ, another with valuable stained glass windows entirely omitted, and several far from their approximate value, one important church increasing the insurance by 45 per cent.

There is yet another important point, i.e., the cost of re-building, for I am assured by a competent architect that

through the increased cost of labour and material, a building erected 30 or 40 years ago would now cost upwards of 30 per cent. more.

Treasurers of funds for renovating or building necessary additions know too well the increasing difficulty in raising the money. I cannot, therefore, too strongly urge all our congregations to see that the church, and the buildings attached thereto, are properly and sufficiently covered by insurance.

CHARLES STAINER.

Hessle-place, Leeds.

A FREE CATHOLIC CHURCH.

SIR,—Much dissatisfaction is felt by the thoughtful in all the sects with sectarianism and its fruits. Mr. Lloyd Thomas is at one with the modernists in desiring to see something more wide and yet more united than any or all the religious organisations can offer. As the article by A. L. Talley expresses it, they "desire a revival of the religion of the spirit of Jesus Christ." At present we do not seem able to evolve such a religion as a visible, acting, all embracing, force among men. But although we are unable to embody the spirit of love as manifested in Jesus as an external "actual society with its special mission to the whole of humanity," may we not discover in the history of the race a wonderful unity of spirit among all the elect souls of whom we have any record? Is there not a remarkable universality of virtue and loving kindness binding all the best of all ages together? And in spite of the antagonism arising from ignorance, we see that in all these, as in all the lesser lights of the world, there has been a real unity of spirit which may be well and truly called the spirit of love as manifested by Jesus Christ. There is a brotherhood of souls, broader and yet more united than that found in the formal organised churches, and all the churches find it impossible to obtain complete unity of spirit within their borders. The sect, whatever it may call itself, is always too narrow for all its members. The difficulty to be overcome lies in the sad fact that we cannot yet agree to differ and love one another. But if the spirit of love can become triumphant a free universal church is not only possible, but certain; and with the abolition of the sectarian spirit, and a more perfect unity of soul among the best, the world must come to believe, and finally to live the life governed by the divine virtues of Faith, Hope, and Love. We have already the elements of a free universal church, able to enfold humanity, the evolution of such a world-wide power will depend upon the rapidity with which evil can be overcome by good in the hearts and lives of our race.

Banbury, Sept. 13, 1909.

WM. BAYLISS.

BOOKS AND REVIEWS.

SOME RECENT AMERICAN BIOGRAPHIES.

FOUR years ago the American Unitarian Association published an attractive volume of brief biographies of seven notable women under the title "Daughters of the Puritans," by Seth Curtis Beach. Among the seven were Mrs. Beecher Stowe,

Dorothea L. Dix, and Louisa M. Alcott. A companion volume was naturally suggested by the title chosen, and now we have "Sons of the Puritans," from the same publishers (\$1.50 net), setting eleven men side by side with those seven women, and with the added interest of a good portrait of each. There is an introduction by Dr. S. A. Eliot, President of the Association, but the biographies are not fresh studies, nor are they the work of one pen. They are sketches reprinted from the *Harvard Graduates' Magazine*, and are, in fact, memorial notices of eleven distinguished students of the University as published at the time of their death. Senator Hoar, of whom Professor Francis Lowell writes, occupies the first place; but older than he was Dr. Morrill Wyman, "the good and wise physician" (b. 1812), of whom there is a very attractive portrait. President Charles W. Eliot is the author of a notice of Charles F. Dunbar (1830-1900), a distinguished journalist, and afterwards Professor of Political Economy at Harvard. Most striking of all is the notice of Phillips Brooks, by the late Dr. Charles Carroll Everett. Two men who died before they were forty are included in this record—Governor William E. Russell (1857-96), the notice of whom is by Charles Eliot Norton, and Charles Eliot (1859-1897), the elder son of the President of Harvard, a man of fine artistic gifts and a great lover of nature, who in his brief career did much for Greater Boston in the laying out of public parks. These men were all of Puritan descent, and as the editor says, had in common the Puritan traits of idealism and the sense of responsibility. "However they differed in temperament and outward habits, they all illustrate one principle of conduct. They wanted to make their lives tell in the increase of freedom and the upbuilding of a happier commonwealth. They were eager to do something for the regeneration of their fellow men. Faith and conscience met in them and made their power. The sense of duty and the consciousness of responsibility were informed by the spirit of goodwill." One cannot look at the eleven portraits in this book without wanting to read the story of each one.

A cordial welcome is assured to the latest additions to the series of "True American Types," also issued by the American Unitarian Association (60 cents net each volume). President Eliot's "John Gilley," Robert Collyer's "Augustus Conant," and John W. Chadwick's "Cap'n Chadwick" were delightful little books, and the interest is abundantly sustained in "David Libbey," by Fannie H. Eckstein, the story of a Penobscot Woodsman and River-driver, and "Captain Thomas A. Scott: Master Diver," by F. Hopkinson Smith. Both were men of fine native worth, with hardly any schooling but that of life itself, men of sterling character and a splendid courage, remarkable alike for the capacity they displayed in the work to which they put their hands.

David Libbey's early home was the ordinary two-room log cabin of the pioneer, in which tallow candles were a luxury, but where there were a few precious books. "Comforts they lacked, but culture they

had," and David grew up familiar with the romances of Walter Scott, and with Milton's noble English, for "Paradise Lost" was one of his father's favourites, which he delighted to read aloud of an evening. David himself for many years kept a laconic journal, recording his fortunes as a hunter in the wilds of Maine and as a hauler of timber and a "river-driver." Some of these notes for June, 1860 (when he was thirty-two) are quoted, giving the bare facts of his taking a consignment of logs down the river, over dangerous falls and rapids to the boom at Oldtown; and on July 5 is added, "Bo't Tennyson's Poems, Worcester's Dictionary, 'Prince of the House of David.'" In the following years he served in the war, and suffered much from its exposures and privations, though trained by his whole course of life to physical endurance, and never daunted in face of danger and death. Other experiences followed, and the end came for him at last, an old man of seventy-six, still keen and vigorous, by an accidental shot in the woods, while he was out following the deer.

The story of Captain Scott is even more remarkable. It is told with dramatic power by Mr. Hopkinson Smith, whose reputation as a writer of novels must not make us sceptical as to the truth of this somewhat astonishing narrative. Mr. Smith worked for many years with Captain Scott in the building of lighthouses off the American coast, and speaks from intimate knowledge of his friend. "One who was not afraid, and who spoke the truth," thus he characterises his friend, who was a deep-sea worker and wrecker, of great resource and ingenuity and of heroic courage, and at the same time a man of the greatest simplicity and modesty. A supreme act of heroism is related of him. One January morning, in 1870, when the Hudson River was full of floating ice, Captain Scott, who was out on his wrecking tug, saw a ferry boat badly damaged by another tug and in danger of sinking with a crowd of passengers. He ran his tug alongside and leapt on board, made the people, who were in confusion, back to the further side of the boat, so that she gradually righted, and then set to work, with mattresses and blankets, and whatever they could lay hands upon, to fill up the gash through which the water was pouring. Every available thing was used, and still the danger was not averted.

"It was useless. Little by little the water gained, bursting out first below, then on one side, only to be recaulked and only to rush in again. Captain Scott stood a moment as if undecided, ran his eye searchingly over the engine-room, saw that for his needs it was empty, then deliberately tore down the top wall of caulking he had so carefully built up and before the engineer could protest, had forced his own body into the gap with his arm outside level with the drifting ice. An hour later the disabled ferry boat, with every soul on board, was towed into the Hoboken slip. When they lifted the captain from the wreck he was unconscious and barely alive. The water had frozen his blood, and the floating ice had torn the flesh from his protruding arm from shoulder to wrist. When the colour began to creep back to his cheeks, he opened his eyes and said to the doctor who was winding the bandages:

"Wuz any of them babies hurt?" A month passed before he regained his strength, and another week before the arm had healed so that he could get his coat on. Then he went back to his work on board the *Reliance*." The rest of the story must be read in Mr. Smith's book, and it will well repay the reading. The narrative as a whole leaves a clear impression that the man was fully capable of doing this thing which is related of him. We trust that there are more such "American types" in store for us.

V. D. D.

THE MYSTICAL ELEMENT IN RELIGION.*

THIS book is an important contribution to the understanding of what is called the *mystical* element in Religion, approached from the point of view of Eucken's philosophy. It is unfortunate that the word "mysticism" seems to have become so generally used in this connection, when there are others—particularly "symbolism"—which would better express what is meant. But whatever be the name, it is no longer possible for any teacher or student of religion to ignore the *thing*. The simple truth is, that there are elements in Religion which are vital and fundamental, and yet are not covered by "sound doctrine," even when all that could be asked for in the way of "sound doctrine" has been granted. It is a sign of the times that the current numbers of *The Quarterly Review*, *The Edinburgh Review*, and *The New Quarterly*, all contain articles on the mystical element in religion. The late Father Tyrrell, writing in the *Quarterly*, shows that Religion is a harmony of different factors, the *historic or institutional*, the *mystical*, and the *rational*. Though these three are organically connected, they are not equally fundamental. The mystical element is the root of the other two. If they are detached from it, and used independently of it, they at once degenerate, the one into mere ceremonialism, mummary, and magic, the other into arid dogmatism or mere criticism. And on the other hand, if the two branches are destroyed, the mystical root will inevitably grow them again. It would not be easy to find a better definition of mysticism than Father Tyrrell has given: "Social religion grows from and lives by man's mystical need of converse with the invisible world, *with that Whole of which the few aspects that filter through our limited senses constitute the visible world*. That root remains safe in the soil of humanity, after its institutional and rational manifestations have been hewn down by criticism. For a time men may try to be satisfied with the root; but inevitably religion must reintegrate itself according to the law of its nature." If we may judge from certain utterances made during the last twelve months, it appears that there are persons who regard it as the mark of an "unsound Unitarian" to be interested (except by way of negative criticism) in either the historical and institutional or the mystical side of Religion. We are guilty of this "unsoundness," and we welcome all work which, like that of Mr. Boyce Gibson, is calculated to bring about a fuller appreciation and under-

* *God With Us: A Study in Religious Idealism.* By W. R. Boyce Gibson, M.A. (Oxon.). London: Adam & Charles Black, 1909.

standing of what is an inseparable element of all Religion of the deeper and more vital sort.

The author's method in this volume has been, to begin with, a sympathetic statement of Eucken's philosophy of that "converse with the invisible world," of which Father Tyrrell spoke, and then to compare the position, in turn, with those of a number of important English and American thinkers and writers. The general position adopted by Professor Eucken has been the subject of a recent review in these columns (see *THE INQUIRER*, July 24, 1909, page 513); and Mr. Gibson's present statement of it, and especially his sympathetic but critical comparisons of it with those of other leading thinkers (including Professor William James and the brothers Caird), will certainly conduce to better mutual understanding, and to the prevalence of that "peace policy in philosophy," of which the author is an able and persuasive advocate.

S. H. MELLONE.

MEETINGS AND SOCIETIES

SUMMER SCHOOL OF THEOLOGY AT OXFORD.

THE Summer School of Theology, the opening meetings of which were reported in our last issue, has been continued with great success. With the exception of the classes, the gatherings have been held in the hall of Balliol College, kindly placed at the disposal of the Committee by the Master and Fellows.

ORIGIN AND VALIDITY IN RELIGION.

Considerable interest was taken in the two lectures delivered by Mr. R. R. Marett (Exeter College) on the subject of "Origin and Validity in Religion." In his first lecture Mr. Marett pointed out that there was now a more sympathetic attitude adopted towards anthropology by theologians than was the case 50 or 60 years ago. Of course, they had their own prejudices, not those of 50 years ago, but which still counted for a good deal. The anthropologist was not, however, without a certain respect for prejudices, if treated critically they became principles, all principles being matters of faith and expectancy in the last resort. One prejudice the anthropologist and the theologian had in common, and that was the love of truth. The very nerve of science consisted in the will to believe in the truth, and religion could surely recognise no other genuine "will to believe" than that. By co-ordinating these departmental efforts, then, they might bring about a critical instead of an unenlightened pursuit of truth, and unite instead of dividing the intellectual activities of men. They had to beware of sacrificing truth to social convenience of the moment, which was palpably at constant war with the tendency manifested in the best minds of every nation and age, to adjust the values to the facts of life—to live by law. The impulse that bid them manfully refuse to cling to illusions could not, by reason of itself, be an illusion; the last stronghold of faith was the conviction that life was not a lie. They could take Origin as representing the standpoint of anthropology, combining in the word the consideration both of beginning and of cause. If anthropology was nothing more than historical, it would be nothing

more than a wholly disinterested or unpractical curiosity about particulars; but once admit the postulate of a law binding human lives together in a chain, that our present and future were actually governed by the past, were of one tissue with it, enjoying its heritage, not as some acquired property, but as a perpetuated life; and they had a practical as well as a speculative interest in studying our ancestry. Validity, with which theology was concerned, had a two-fold sense of axiomatic validity—the worth of a bond payable at sight, and of an empirical validity—the worth of a promise to pay standing in need of attestation. Religion asked for practical certainty, and theology would, if it could, underpin this practical certainty with an intellectual certainty. Within the sphere of intellect itself a practical and empirical certainty might conceivably have to be tolerated, an approximate and progressive revelation, a validation by the method of trial. In that case theology might profitably ally itself with science, and notably with the science that had mankind for its subject. Actually they found endless confusion in the relations between history and science on the one hand, and philosophy and religion on the other. Ideally, history was concerned with merely establishing a "that," while science tried to go deeper by comparing and distinguishing between what was essential and what was merely detail; it tried to trace a "how" as well as a "that." The peculiar duty of philosophy was to supplement the "how" of science with a "why," meaning "What's the good?" One might deny freewill at the instance of the scientific generalizer of human history, but as a philosopher one was bound to try and extract a dismal good out of the contemplation of one's own passivity. Fatalism, in fact, implied the freewill to be a fatalist, and a determinist who succeeded in steering clear of fatalism was not conceivable. Religion's function was to supplement the "why" theoretical with a "why" practical, to convert good as desired by the intellect into such good as can be absorbed into the economy of one's thinking, feeling, and willing life. There was good religion, the practical endeavour to live earnestly, seriously, and in pursuit of the real best; and bad religion, or irreligion, which was life gone at the heart, life which said "all was vanity" with respect to the things here and things hereafter. Sound religion was bound to answer the question, "What's the good?" with an unhesitating "All the good in the world, the good of actively trying to be better in hope of the best." Distinction should be made between religion and theology; religion was active life, but it could not wait if theology halted behind. Religion concerned all men who wished to live seriously, whereas theology demanded the aristocracy of intellect. So religion with little understanding but infinite faith in life, forged on somehow, whilst at the same time falling into all kinds of aberrations if insufficiently supported from the side of thought.

In the course of his second lecture, Mr. R. R. Marett said that those who objected to imposing civilised man's religion upon the savage, because the latter already was religious, altogether misunderstood the standpoint of origin and validity. The anthropologist assumed as his work-

ing basis a view of human nature which made it sufficiently continuous and homogeneous to display the need and capacity of some sort of religion; the business of the philosopher-theologian, on the other hand, was to identify religion with the right sort for a thinking man, and with that sort only. The anthropological definition of religion was something fluid, ever in the making, and could be found in the quality of sacredness, attaching to the supreme aspect of human life, embodied and conditioned by either the subjective or the objective order of facts, whether, in short, the consecrated life itself was sacred or the object which sustained it. This embodied both the personal and the cosmic significance of the religious life, of that sacredness which made itself felt in primitive culture, both negatively and positively. Negatively, the most prominent aspect of the sacred was that of the supernatural, acting primarily rather as a call to wrestle with the powers of darkness than as a call to obtain succour and solace from the powers of light. Then the sacred was taboo, forbidden to the profane, thus bringing in the idea of fear, which later developed into reverence. The sacred was also esoteric, was private and confidential, secret; this had a bad side, but religion must always preserve something of the character of a mystery, if only because the capacity for religious experience was of different degree in different men. On its positive side primitive religion was weaker, and its most central idea was that of power, of "mana." This power itself retained an ambiguous character till a relatively late stage, but it brought the element of humility, shyness, and self-restraint, which were the enemies of that self-satisfaction which formed the bane of the earnest life, a life of spiritual effort and advance. Only one degree less essential was the idea of the sacred as personal, for humility was more naturally exercised towards persons; even to-day for those who worshipped God as a person, God spoke more clearly in the philosophy of man, which established the reality of will, than in the philosophy of nature. Thirdly, the sacred was ethical, for while religion's last word would be to the individual it had a social side which was something more even than its institutional character, its connection with social machinery. Religion, therefore, had to take careful stock of its old bottles, partly to see whether they could be so repaired as to hold the new wine, and partly lest the old wine, the more mellow for having been kept, should be lurking among the empties. It was this social instinct which differentiated religion from magic, for the magician, playing for his own hand, always stood alone. The serious life might seem to lift them out of the world, but they were bound to try to take humanity with them; to seek to peg out a private claim in the religion of the sacred was not religion but magic. For primitive man the sacred and profane seemed to constitute two worlds, in which he lived alternately, but there was always some mode of consecration, some rite of sacrifice, that ushered him into the presence of the sacred whenever he felt the need of it. Moreover, they could trace the idea of progress involved in these continual retirements from the religion

of the commonplace, for the spiritual food did not merely serve to quench a hunger which presently revived, but the man grew under the treatment, securing more and more what the Central Australians so well described as "gladness, goodness, and strength." But the final word was not with philosophy or philosophy's highest branch, theology, but with religion which was not merely speculation, but at the same time practical. Religious truth was not unalterable; it was growing before their eyes; it was in evolution, it was the very *rationale* of evolution. So far religion had succeeded and magic failed in helping men upwards because of the elements of fear, of humility, and of shyness, which were part of its historical essence. True science was indeed a vital part of religion; an essential element in the serious life. But the positivism that masked as science had the vice of the old magic, it lacked humility. Therefore it was destined to go down before religion, if religion avoided the same vice of dogmatism and steered by faith and experience. In true science and true religion men avowed themselves seekers; to pose as knowers was the mark of the charlatan.

Thursday.

Mr. C. C. J. Webb and the Rev. G. H. Box concluded their lectures. In the afternoon, the Rev. G. W. Thatcher, Mansfield College, lectured on Christianity and Early Islam. In the evening Dr. J. E. Odgers delivered, in the Ashmolean Museum the first of two illustrated lectures on "The Beginnings of Christian Art,"

BUDDHISM AND CHRISTIANITY.

Dr. J. Estlin Carpenter gave the first of three lectures on "Buddhist Parallels to Christianity." He began with a sketch of the life of the Buddha, pointing out how religion had spread to Eastern Asia, China, and Thibet. There were remarkable parallels between Christianity and Buddhism, especially with regard to missionary operations, the collection of canonical scriptures, the elaboration of a ritual worship, and the growth, in Thibet especially, of a highly-organised hierarchy. They found these parallels in the moral instructions of the Buddha, his treatment of disciples, his rules of conduct, his relations with all kinds of hearers, and his use of simile and parable. There were others connected with his person, the claims made for him, and the mode of thinking about his life. Thus, there were two clear groups of these parallels—those connected with Buddha's person and his missionary life and teaching, and those connected with the official conception of his person and the theory of the Buddhahood. Thus, there were clear parallels which led scholars like Dr. Garnett to talk of the debt Christianity owed to Buddhism, while only this year a member of the American Society of Friends, Mr. Edmonds, had, after studying the Pali text, declared that the writer of Luke's Gospel had copied from the story of Buddha. It was one of the extraordinary parallels between Buddhism and Christianity that each was based on the messianic idea. How much of this claim was sanctioned by Buddha himself it was impossible to say, but throughout the written stories of his life the whole history of his life was combined with the idea of the

Buddhahood. In the Pali text they had the idea of a great king of glory, with lavish bounty and charity for all, providing food for the hungry, raiment for the naked, couches for the tired, wives for those who wished to marry, gold for the poor, and money for all—a remarkable parallel to the Jewish idea of the Messiah. The Buddha had descended from the heavenly realm to become a man for the good of those below; his birth occurred when the lady mother was on a journey, it was pure and painless to the mother, light appeared on earth and sky, heavenly choirs sung songs of joy, and the courses of nature were arrested. A sage who heard the music predicted the babe would become a Buddha, but, unlike Simeon, he wept because he would not be alive when Buddha grew up. At an early age he was taken to the temple, where the gods bowed before him; before his teachers he displayed unexpected knowledge; when twelve years old he was lost, and when discovered was engaged in profoundest religious duties, and when he went out on his world mission he was tempted by the Buddhist Satan. To these temptations he is exposed all his life, as was Jesus; his first preaching led to the envelopment of the world in light, as did Jesus' baptism, and he began with calling five disciples. These disciples brought others, and were eventually sent out into the world, while Buddha himself went out teaching a gospel of universal love and helping the sick and suffering. He taught that all who did good to the outcast and suffering did it to himself, had three leading disciples, and fed five hundred people from a little basket of food, having enough left over to feed the poor. He was exposed to the treachery of his cousin and disciple, and enabled a disciple to walk on the water as long as he had faith in the Buddha, but no longer; the Buddha prophesied his own death three months before it took place, and was transfigured not long before; his death was foretold by a great earthquake, attesting the sympathy of nature at the great event. Here they had, said Dr. Carpenter, a remarkable number of parallels to Christianity, especially when they remembered that all these were known in the formative period of Buddhism. The lecturer proceeded to discuss in detail the narrative of the birth of Jesus and of Buddha, pointing out remarkable parallels also between the story of the Buddha's nativity and the Homeric hymns written five hundred years before the Christian era. These remarkable parallels were to be explained, not so much by direct derivation, but by assuming the existence of a mass of folklore extending throughout Western Asia from the Mediterranean to India. To argue the dependence of St. Luke on the Pali text was, therefore, unfounded; the parallels between the teachings of Buddha and Jesus were quite original in each case, the insight of two great minds into morals using the same natural similes. Buddha and Jesus thus became two great figures in the history of the world, and it was not surprising that he who tried to teach men to be unselfish by persuading them they had no souls and that there was no God, should become the great imaginative counterpart of him who taught that all men were the children of their Father in Heaven.

Friday.

To-day, Dr. A. Souter (Mansfield College) opened a class for the study of the Greek text of the Epistle to the Ephesians. The Rev. P. H. Wicksteed lectured on "The Fundamental Religious Ideas of the Scholastic Philosophy," and Professor Moulton (Manchester) on "Comparative Religion as a Help to Religious Synthesis."

SLAVERY AND CHRISTIANITY.

This morning the Rev. A. J. Carlyle (Rector of the City Church) gave the first of two lectures on the attitude of the Early Christian Church to politics and social ideas. Some people, he said, thought that the New Testament had nothing to say about politics, but this is quite a false idea, because in the Gospels and the Epistles they had a very clear conception of human nature and the relations between the individual and the State. To try and isolate the conceptions of the Christian Church from the current conceptions of the time would, however, only lead to confusion, for unless they considered the history of the Church in its more general aspect, their efforts would only lead to mere foolishness. In fact, a great deal of what they commonly accepted as Christian was part of the common stock of opinion of the time. St. Paul's conception contained in the phrase "Neither Jew nor Greek, bond or free," was, for instance, in the world before Christianity, had shown its force before Christianity, and had in modern times often been proclaimed in the teeth of Christianity. It was a phrase revolutionary in its beginning, and would be revolutionary in its end, and yet in this conception they found the difference between the modern world and the ancient; on it was founded modern society with all its faults, and the ancient world with all its virtues, was without it. Aristotle had doubts of the institution of slavery, and had tried to defend it by saying that all men were not equal, by trying to divide men into reasonable and unreasonable, as the foolish people in the United States fifty years ago had tried to differentiate between the white man and the black. Aristotle was thus led to say that as the slave was not capable of reason he was not capable of virtue, and that was the doctrine which was held by the majority of the thoughtful men of the time. But it had disappeared a considerable time before Christianity appeared in the world. Cicero had combatted it half a century before Christ in words which were the sentiments of the respectable people of the time. A hundred years later Seneca put forward the same arguments against slavery; and the quotations might be continued at great length. They all put the ground of men's equality in men's souls, while their bodies might differ, and this was just the place where the Christian religion took the case up. This change in thought had probably been brought about by a great political change, by the spread in Alexander's empire of Greek culture. The Greek found that as he went out into the world the barbarians were not naturally slaves, but people who could receive anything he had to teach, and the Neoplatonist philosophy became not the philosophy of Greek, but of the whole civilized world. The modern world began; not

with the fall of Constantinople in 1453, or with the founding of the new learning in the eleventh century, but with the conquest of Alexander; from the time of the Stoics to that of the French Revolution, there was no real break. How far was Jewish thought influenced by this new idea against slavery? The period of the three hundred years before Christ was very little known by Judaic students, but in some of the great prophets, or in the writings attributed to some of the great prophets, there was proof that the idea had grown in Judaism, that men had learnt that a true religion was for all men and not a small group of people. But that the idea was not peculiarly Christian did not mean that it was un-Christian. Christ came not to contradict what was before, but to complete it; not only Mosaic law and knowledge did he fulfil but all law and knowledge. Christ took the doctrine men were beginning to understand and made it the centre of his teaching. Those who tried to teach to-day that there were fundamental differences between man and man held the only idea that was anti-Christian, for, according to Christianity, all men were equal because they were all capable of the highest life. The phrase that all men were equal was not that of Rousseau but of the most respectable and conservative of the Fathers—Gregory and Ambrose. There had never been any other idea put forward by Christian teachers except so far as they were misled by the errors of Augustine. They best understood the early Christian doctrine of common property when they brought it into contact with this doctrine of equality. They found it in the gospel of Barnabas, in the works of St. Cyprian in the third century, and in St. Ambrose's phrase that there was no private property by nature. The original of these phrases lay in the difference between the natural and the conventional worlds made different by sin, an idea common to all the later philosophers who held the idea of the fall as much as later Christianity. But not only were there doctrines, fine words and phrases; they influenced the acts and deeds of the early Christian Church. The ideas were not understood profoundly nor applied laboriously or systematically; the Church recognised that the policeman stood for the whole order of the world; the early Christians argued that sin was a sufficient excuse for slavery; the Church Council of the fourth century solemnly anathematised those who tried to help the slave to escape as well as the slave who did escape. Yet in a measure the great ideas of freedom had their influence; they modified legislation, they tended to bring under the protection of the law the family and household of the slave, and these great ideas never died out, obtaining a new force in the new Teutonic society which sprang from the destruction of the Western Empire and dominated the structure of mediæval society. And one had to ask whether in the present day those great ideas were being carried out as they ought to be, whether they were modifying the conditions of labour as they should, and whether they were being understood and taught and followed by Christian teachers to-day as they would have to be before the ideal Christian state was completed.

CHRIST CHURCH CHAPEL, BANBURY.

IN October we are celebrating our Bicentenary. A course of four sermons will be preached as follows: October 10, Rev. Joseph Wood, of Birmingham, subject "The Transient and Permanent in Religion"; October 17, Dr. J. Edwin Odgers, subject "The Old Dissent"; October 24, Rev. L. P. Jacks, M.A., subject "The Modern Outlook"; October 31, Dr. J. Estlin Carpenter, subject "Looking Forward." Mr. Wood's sermon is thus introductory to all the subsequent discourses, which are arranged on the plan of the "Respite—Aspice—Prospice" window in Manchester College Library.

Our first church record is the call of Rev. Stephen Davies in 1709 to be minister of "The Banbury Old Non-Conformist Congregation." The earlier history of this congregation, already "old" in 1709, is uncertain and obscure; we know that Rev. S. Wells, M.A., vicar of Banbury, ejected in 1662, sent letters of edification to a "meeting" in Banbury. We know, too, that Mr. Wells commenced a work in Milton, a neighbouring village; this work was carried on by the minister of Bloxham "meeting," also an ejected vicar, for Mr. Wells was forced to remove from Milton by the Five Mile Act; further, Milton and Bloxham continued under one minister until 1843, when the "meetings" were closed. From 1796 to 1814 the baptism register of the Banbury "Old Meeting" was kept by the Rev. Joseph Jevans, of Bloxham, the Banbury minister, Mr. Peter Usher, being scrupulous concerning his lack of ordination; in 1839 Mr. Edward Cobb, of "Old Meeting," Banbury, was also president of Milton and Bloxham. Thus the Milton and Bloxham meetings are seen to be in constant touch with Banbury "Old Meeting." This renders it the more probable that their origin was similar, and therefore that our church, which we date from the first actual record in 1709, is in direct line with the enforced dissent which began with the vicar in 1662.

In 1716 Rev. Stephen Davies and his congregation purchased property fronting on the Horse Fair, just opposite the parish church, and there prepared a place of worship. In 1739 Rev. George Hampton, M.A., took the place of the former minister, his father-in-law. Mr. Hampton retained his position for 57 years, and during his ministry the clergy and congregation of the Established Church held their services for several years in the Old Meeting House while the new parish church was being built. The two congregations met one after the other, for the conformist was non-conformist on the "Old-Meeting" side of the Horse Fair as the Rev. S. Wells had been on the other side of the way; however, there were no ejections!

To Mr. Hampton succeeded Rev. Peter Usher, and then Rev. C. B. Hubbard, who continued until 1843, when Rev. Henry Hunt Piper became the minister. The present chapel was built during Mr. Piper's pastorate, largely owing to the devotion of his son-in-law, Mr. Edward Cobb. In 1850, on June 16, Mr. Piper preached the last sermon in the Old Meeting House. On August 16, the first sermon was preached in the new building, which was erected just behind the old; the preacher was Rev. C. Wicksteed; the proceedings are reported in the *Christian Reformer*, September, 1850. In 1853 Mr. Piper was succeeded by Rev. J. McDowell, who after nine years was followed by Rev. C. C. Nutter. After twenty years' work Mr. Nutter gave place to Rev. David Heap, to whose short ministry Rev. William Birks succeeded. From 1888 to 1892 the church was pastorless; in 1892 Rev. Henry Hill began his ministry, which he continued faithfully until his death in 1900. From 1900 to 1908 there was no settled ministry save for one year, when Rev. George St. Clair occupied the pulpit. In May, 1908, an arrangement was made with Manchester College, which put the work into the hands of a student-pastor, who is able to go from Oxford to Banbury every Sunday during term, and reside at Banbury during vacation. Mr. R. F. Rattray, M.A., the second student-pastor, commenced his work on Sunday, September 26.

[N.B.—A biographical sketch of Rev. H. H. Piper appeared in *THE INQUIRER* for January 30, 1864. The article is by Sir John Bowring, Mr. Piper's brother-in-law.]

THE UNITARIAN VAN MISSION.

THERE are splendid reports from all the districts this week, and not a meeting has been lost through rain. It is six weeks since we were able to say that last. London has had a series of fine gatherings at Lower Clapton and Highbury; Wales has done well; Scotland is all right, and the Midlands is better than for a month past. This van has had a mixed experience at Buxton, and the details of the report are worth carefully noting as an illustration of the alertness of people to public interest when something unconventional and unwanted comes along!

The Mission opened on Monday in the Market Place with a meeting which lasted from 7.35 to 8.55. It was without incident. Tuesday was also uneventful, and the proceedings closed at nine. Each night Rev. W. Holmshaw had a hundred people to hear him on "Our Principles," and "The Bible." There were no questions on Tuesday, and only ten minutes was required to deal with them on Monday. The vicar was present during a good part of Tuesday's address. It is also noted that the Town band played not far away. On Wednesday, matters became lively, and the meeting lasted till 10.25. The new missionary spoke for seventy minutes, and during the address, the audience rose from 85 to 150. Two other meetings were held at the same time. The vicar spoke in the Town Hall on the deity of Christ, and a Central Hall evangelist had an open air meeting on adjacent ground. Both gatherings were larger than the van audience, and at one time the evangelist nearly captured the Unitarian meeting. This failing, many people who had not heard the address came over and for an hour bombarded the missionary with questions. On Thursday the vicar was out in the open air, and the evangelist was there also, and drew a crowd three times as large as that at the van. He had also the advantage of a choir, and again the counter-attractions succeeded in reducing the Unitarian meeting for a while to small dimensions. At question time, which lasted for 50 minutes, opposition was again encountered from some who had not heard the address, and the attendance went up to 370. "Some laughter and jeering broke out, but good temper prevailed." On Friday night there were no counter meetings, and the address was listened to without interruption by a crowd of, at the outside, 200. This number was doubled at question time, and there were constant interruptions during the answers. On the Saturday night the evangelicals held another meeting, which was devoted largely to singing, and the Salvation Army were also in the market square. Rev. B. C. Constable delivered the address from the van, and had the largest audience of the week. The meeting was closed at 9.35, so that he might return to Stockport. But this meeting does not affect what has now to be stated, inasmuch as the action involved had been taken before the holding of that meeting. Even what happened on Friday is immaterial, for on that day the Clerk to the Urban District Council wrote as follows:—

TOWN HALL, BUXTON.

September 17, 1909.

DEAR SIR,—I am directed to state that the Unitarian Van must be cleared from the Market Place at the time the market is closed—say, 11 p.m., this evening. No stalls, vans or other similar structures are allowed to remain on the Market Place on Sundays.—Yours truly,

JOSIAH TAYLOR.

The probability is that the date of the letter should be September 18, and that the meeting of the Council took place on the Friday. But even in that case the Friday van meeting could not be under discussion. The action of the Council must thus have been taken on the ground of the meetings from Monday to Thursday, and as is clear from the reports, Monday and Tuesday passed without incident, and it was only on Wednesday and Thursday that people from the orthodox meetings made the disturbance and attempted to overwhelm the mission. In the light of that fact, it looks very much as though there had been a sudden whipping up of forces, and the use of such weapons to frustrate the mission as were immediately available. The Council directed the writing of the letter, and the next morning the following reported discussion appeared in the local paper:—

"THE VAN IN THE MARKET PLACE 'A NUISANCE."

"Mr. Rowland: How long is the van to remain in the Market Place, and what charge do they make for it? It has been there since Monday, and until 11 o'clock at night. It is a great nuisance to the Market Place. There have been several complaints about them being there so long.

Mr. Crabbe: Did you not have an application for the van to stand in the Market Place at all?

The Clerk: Yes, it was in the minutes of April 23.

Mr. Crabbe: I should think it is a nuisance, and they should be given notice to clear off.

Mr. Brown: When was the time fixed?

The Clerk: There was no time fixed.

Mr. Rowland: I hope it won't be there for Sunday.

Dr. Buckley: I don't think any permission was given to anyone to stand in the Market Place all day and night. The Salvation Army has a free pitch there, and I take it it is a place for public meetings, but to stand a van there is another story. The Streets Committee should meet at the end of the Council meeting, and settle the matter forthwith.

This suggestion was fallen in with, and the report of the Streets Committee was adopted.

What can the impartial reader make of that? The Clerk admits that the necessary formalities on the part of the mission were taken at the beginning of the season; and in addition, Rev. George Street, minister at Buxton, has made it his business within the last two or three weeks to ascertain that everything was in order. Inquiries are always made as to local regulations which have to be observed. Then Dr. Buckley's remarks show that the Market Place is a recognised place for public meetings, and as a matter of fact there were three announced for the Sunday, which Mr. Rowland was so anxious to have kept free of our presence. And the Salvation Army has a "free pitch" there: There was a time when that would not have been so much a matter of course as now. But they have fought their battle against officialism and intolerance, and are rightly free to pursue their noble work without let or hindrance. Evidently the van was not objected to simply because it was the occasion of a public meeting. But "There have been complaints." We venture to say simply because they were Unitarian meetings. It could not be for "noise," for the Salvation Army band, the Town band, and the Evangelical choir beat us there. And if it was for disturbance the opposition must be held responsible entirely for that. They left their own meetings to disturb ours. The Council indeed could only justify its letter on the ground that it would not have a van standing on the Market Square on Sunday—as though the vehicle made a noise or held a meeting. If there had been anything in the objection, permission would never have been granted at all, because we presume it is not the first van which has been in Buxton.

The absurdity of such an excuse is evidenced by a leading article on Saturday morning in the *Buxton Advertiser*, which has suddenly awakened up to the grave peril that the presence of the van portends. "If Buxton desires to retain its popularity as a health resort it will make a great mistake if it does not cultivate quietness—especially on Sundays." It is a new notion that the habitués of the fashionable hydros resort to Buxton Market Place for rest and quietness, and health, but it gives an attractive and intimate idea of the simple life in its latest phase. Only when the editor of the *Advertiser* states that up to last Tuesday, a "large tent 72 feet long was allowed to stand in the Market Place," and for sixteen days, apparently without protest, one wonders wherein the enormity of the poor little 12-foot Unitarian van consists, unless it is in the fact that it is a Unitarian van. The tent might have been to the detriment of adjacent property, but we hear of no special meeting of the Streets Committee, no objections to "nuisances" in the Council, no leaders in the local print, no complaints. Was it an orthodox tent?

Perhaps something more may be heard of the matter as a whole. Meanwhile it is interesting to record that officials of the Council were on the friendliest terms with the missionaries, that local friends assisted our work, that

strangers brought flowers, that some of the best known people in the town visited the van, and that on the evenings, when there were no orthodox meetings held near by, there were gratifying marks of appreciation. It is impossible, therefore, to resist the conclusion that the opposition to the mission was not disinterested, and that intolerance is at the root of the trouble. The van arrived at Chapel-en-le-Frith at a quarter to ten on Sunday morning, and the evening meeting was conducted by Rev. Ottwell Binns, Rev. H. Dawtrey assisting with the distribution of literature.

The London van remained at Lower Clapton for other three days, and Rev. H. Rawlings had a succession of fine audiences. The hearers were not all on the side of the mission, and Mr. Rawlings was somewhat violently traduced one evening, but another night he was applauded, and the work must be regarded as a great success. On the way to Highbury Tower, the van got lost! The driver wandered around for a time, the van made a good advertisement, and the lay missionary seems to have enjoyed the experience, and to have been impressed with the character of the neighbourhood in which he was to work for a few days. It didn't seem the sort of place for a van mission, and poor reports were accordingly looked for. But every morning word came of perfectly satisfactory meetings, and during the week Rev. Savell Hicks had a good time, while on the Sunday evening when friends were present from Stoke Newington and Unity Churches, and Rev. Dr. Foat conducted the service, there was a splendid audience and some hearty singing.

At Bargoed the Welsh meetings were conducted by Rev. E. R. Dennis, who had a visit on the Tuesday from two of the Wycliffe preachers. He took the opening meeting at Rhymney, being succeeded there by Rev. Simon Jones, who was dubious as to the outcome of the mission until Friday, when the meetings began to tell, and the people turned out in increasing numbers until on Sunday quite a thousand were present. There were many visitors at the van, and requests for an extension of the stay, as well as for information concerning the nearest chapel which happens to be Cefn Coed, the minister of which, Rev. J. Hathren Davies came over to meet some of those who had made the inquiries. But it is a long stride round from Cefn, which lies the other side of Dowlais Top, and it would be better if special arrangements could be made for Rhymney.

DETAILS OF THE MEETINGS.

LONDON DISTRICT.—Lower Clapton, Sept. 13 to 15, three meetings, attendance 1,600; Highbury, Sept. 16 to 19, four meetings, attendance 2,000.

MIDLANDS.—Buxton, Sept. 13 to 18, six meetings, attendance 1,780; Chapel-en-le-Frith, Sept. 19, attendance 300.

WALES.—Bargoed, Sept. 13 and 14, two meetings, attendance 550; Rhymney, Sept. 15 to 19, five meetings, attendance 2,390.

SCOTLAND.—Plean, Sept. 13 and 14, two meetings, attendance 200; Denny, Sept. 15 and 16, two meetings, attendance 600; Grangemouth, Sept. 19 (afternoon), 250; Falkirk (evening), attendance 1,500.

Inquiries, subscriptions (which are greatly needed before the close of the season on Oct. 6), &c., to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

MEMORIAL NOTICE.

MRS. ANNIE MORRIS.

AT the ripe age of 72 Mrs. Annie Morris, of Walthamstow, passed to the higher life at Guildford on the 10th during a motherly visit to a young married friend. The deceased had formerly resided in Guildford, and was well known to Ward-street elder members. The remains were interred at Stoughton Cemetery on Tuesday afternoon, Mr. Ward conducting the service, and several Ward-street members paying their last respects. The deceased had been present at Ward-street on recent Sunday evenings.

NEWS OF THE CHURCHES

Belfast.—At the meeting of the General Purposes Committee of the Association of Irish Non-Subscribing Presbyterians, held in the Central Hall on Sept. 14—Rev. J. J. Magill, Rademon (president), in the chair—it was moved by Rev. H. J. Rossington, M.A., B.D., seconded by Rev. Joseph Worthington, B.A., and supported by the Right Hon. Thomas Andrews, D.L., and by Principal Gordon:—"That the General Purposes Committee of the Association of Irish Non-Subscribing Presbyterians strongly reaffirms the resolution passed unanimously at the annual meeting of the Association on June 16, viz.:—"That this Association cannot but regard the proposed establishment of a chair of scholastic philosophy in the new university as a distinctly sectarian and in effect a theological endowment." To this we now add the following considerations, viz.:—(1) That the new Queen's University was created under a pledge that its management and teaching would be absolutely unsectarian. (2) That the religious interest of the various denominations are sufficiently provided for by the permission accorded to each denomination to appoint at its own cost its own dean of residence, with power to instruct the students of his denomination in the specific tenets of that body. (3) That, contrary to the terms of the Act, 'preference is given' at the public expense to the tenets of the Roman Catholic body by the creation of a lectureship in scholastic philosophy—that is to say, in Roman Catholic philosophy—and by the recent appointment of a Roman Catholic divine to inculcate said philosophy on the basis of prescribed Roman Catholic text-books. (4) That this sectarian measure is in no way rendered more acceptable by being effected under the ambiguous designation scholastic philosophy."

Birmingham: Hurst-street Mission.—The Sunday School Anniversary and Harvest Festival celebration was held at this Mission on Sunday last, Mr. W. J. Clarke conducting the services morning, afternoon, and evening, and also delivering the evening address; the morning address being given by the Rev. C. J. Sneath, and that in the afternoon by the Rev. C. W. Hall, who referred with warm appreciation to the splendid attendance, and to the satisfaction with which he listened to some of the heartiest Congregational singing he had ever heard. The chapel was very artistically decorated, and the special music given by the Sunday School choir under the conductorship of Mr. C. Johnson, and by the Chapel choir, under the direction of Mr. R. A. Clarke, was very effectively rendered. The chapel was well filled in the morning, and crowded in the afternoon and evening. This is the twenty-fourth successive year in which Mr. Clarke has conducted Anniversary and Harvest Festival services at the Mission. In view of the somewhat unfavourable weather which has prevailed during so large a part of the summer, it may, perhaps, be interesting to mention that a very large number of out-door parties are organised by the Mission staff for children and poor aged people, the latter in connection with the Walliker Society, of which Mr. Clarke is hon. secretary. Seventy-six of these out-door gatherings have been held during the season (two, and sometimes three, being given on one day), and it is a singular fact that of the whole number only one had to be abandoned by reason of the unfavourable weather, and on only five other occasions was any inconvenience at all felt from the same cause.

Birmingham: Small Heath.—The harvest Festival was held last Sunday, and was attended by large congregations. On Monday, a congregational social party was held, the chief feature of which was the presentation of gifts from the congregation and scholars to Miss Matthews and Mr. W. Bahe Matthews, in affectionate recognition of exceptional work in connection with the Sunday school since its establishment nearly thirteen years ago.

Blackpool.—On Sunday, October 3, the well known and greatly respected Methodist minister, the Rev. J. S. Palmer, will conduct the services of the Unitarian Free Church Dickson-road, North Shore, Blackpool. The rev. gentleman has always shown a spirit of

goodly fellowship with this church, for in the past he has taken part in two or three of their public events, during his long residence in Blackpool.

Bolton Unity Church: Death of Mr. Joseph Entwistle.—Unity Church, Bolton, mourns the loss of one of its truest friends in the death of Mr. Joseph Entwistle, who passed away on Saturday, September 11, at his residence, Hill Crest, Deane, Bolton, at the age of 49 years. He joined the church about twenty-three years ago, leaving the Independent Methodists, among whom he had been brought up. The fact that he nevertheless retained the respect and friendship of his Independent Methodist friends is a tribute to his real sincerity and truly religious nature. He was always an ardent worker at the church. Many times he acted as chairman of the congregation and during the whole of his career he was foremost in every work for its welfare. During the old days in Commission-street Chapel he was the foremost worker, and when the chapel was found too small he led in the endeavours which resulted in Unity Church being built. Since that time his wise counsel and true spirit of helpfulness have been the inspiration of the church's best efforts. In the school he was even a greater power than in the church. For many years he was a superintendent, and for a long time he was leader of the Young Men's Class. Unassuming and absolutely free from ostentation, his beautiful character made him beloved by all who knew him. He was an active member of the various outdoor societies, and organised holiday parties in the summer time which afforded those who were privileged to accompany him opportunities of seeing what a real holiday could be. He was a good speaker and debater and took an active part in controverting the slanders of Dr. Torrey during the latter's mission in Bolton, and we owe to him, and perhaps to Dr. Torrey, that our membership was largely increased. He was a deep student, especially of philosophy, and a clear thinker, contributing many articles to the press. In politics he was a strong Free Trader, but his chief activities were in the religious rather than the political sphere. He leaves a widow and two sons to mourn his loss.

Dover.—On Sunday, September 19, the Harvest Thanksgiving services were held in Adrian-street Church. Sermons by the Rev. C. A. Ginever, B.A. The church was tastefully decorated with flowers and fruit.

Fairworth: Dob-lane Chapel.—The annual Harvest Festival services on Sunday, the 19th, were conducted by the minister, the Rev. J. Morley Mills, who preached sermons appropriate to the occasion. The congregations were good, especially in the evening, when the chapel was crowded, one pleasing result being seen in the collections, which exceeded in amount those taken on any previous occasion. The singing of the "harvest hymns" by the choir and congregation was hearty, and altogether it was an occasion of deep thankfulness and inspiration to both minister and people. The decorations, which had been arranged by the young people of the Sunday-school, were very neatly designed, and gave evidence of much thought and labour. The condition of the Sunday-school continues to be satisfactory; all its various institutions have arranged their winter's work, which is to be inaugurated by a joint Congregation and Sunday-school Social Soirée on the 25th inst. Both Mr. and Mrs. Mills have entered heartily in all this work, and quite an optimistic feeling is manifesting itself, which encourages us to set both "hope" and "expectation" high.

Guildford.—Mr. Fenner Brockway (sub-editor *Christian Commonwealth*) gave a graphic lecture on "England and India" last Sunday afternoon, and spoke in the evening on "The Mission of Jesus," to a good congregation. Mr. Ward will conduct harvest festival services next Sunday.

Ilford: Harvest Services.—For these services last Sunday, the church was beautifully decorated by the members under the superintendence of Mr. and Mrs. J. G. Foster, assisted chiefly by Miss N. Darlison and also Mr. Edwin Hoskins. The latter cycled a distance of forty miles to obtain a fine sheaf of wheat, which stood in the chancel and served as a happy source of inspiration for Rev. W. Wooding, who preached in the evening. The morning preacher, Mr. Walter Russell, rose to the

occasion in splendid style. Special music was rendered by the choir, which surpassed all previous efforts, and reflected great credit upon Mr. Claude Hamilton. The solo in the anthem was sung by Mr. Reginald Norris. Lady Durning Lawrence sent a fine selection of fruit and flowers. The total attendance at the two services was 200, which is above the average.

Ilkeston.—Harvest Thanksgiving services were held on Sunday last. The Rev. W. H. Burgess gave an address to the children in the morning and preached afternoon and evening. The choir, assisted by friends from other churches, sang special music. A joyful and helpful time.

London: Forest Gate.—On Sunday morning, September 12, service was conducted by Rev. H. Woods Perris, who, at the close, presented Mr. S. H. Brown, late treasurer, with a collection of books, subscribed by members and friends, as a token of esteem, and to mark their appreciation of his services. Mr. Perris referred to the splendid work Mr. Brown had done, and said that the congregation was deeply indebted to that gentleman for the personal sacrifices he had made, and for the cheerful and practical support he had given to the church at an extremely critical period.

Newcastle-on-Tyne.—On Sunday last, September 19, the pulpit of the Church of the Divine Unity was occupied by the Rev. Mary Safford, of Des Moines, Iowa, U.S.A. Owing to the delay in the transmission of letters, only one day's notice of her visit could be given to our members and the public. But a fair congregation assembled in the morning, and in the evening the church was almost filled. The services were of a most inspiring and helpful character, and many of those present expressed their indebtedness to the preacher. Her message in the evening was especially for those who had no deep consciousness of the Divine Presence, and who consequently felt the void in their lives. Not only were the thoughts themselves helpful, but they were expressed in clear and convincing sentences, and lit up with illustrations, which would rivet them in the memory. The sweetness of the voice, and the sympathetic and gracious manner of the preacher, contributed to make the services uplifting and worshipful. Miss Safford's visit will not soon be forgotten.

Ringwood.—Mr. Fred. Maddison, M.P., preached in St. Thomas' Chapel last Sunday evening, his subject being: "Has Religion any Message for the People?" Some time before the service began the body of the chapel was well filled, and by 6.30 it was uncomfortably crowded, even to the gallery steps, where many stood through the service. Mr. Maddison's address, which was well received, was calculated to help to lessen the current prejudice against our cause in the New Forest, and we are thankful to him for his aid ungrudgingly given amid the pressure of much public speaking.

NOTES AND JOTTINGS.

SINCE the acceptance by the Rev. W. B. Selbie, M.A., of the Principalship of Mansfield College, Oxford, the position of editor of the *British Congregationalist* has been vacant. The *British Weekly* learns that the directors of the Congregational Publishing Company, Ltd., have approached the Rev. Frank Johnson, and he has accepted the editorship from

the beginning of next month. Mr. Johnson will still retain the editorial control of the *Sunday School Chronicle*, with which he has been connected since 1899.

An important statement on the Budget and Land Values has just been made by influential business men, including Lord Swaythling, Sir Charles McLaren, Mr. Arthur Chamberlain, Sir John Brunner, Sir Richard Stapley, Mr. Franklin Thomasson, Mr. George Cadbury, Mr. Alfred Mond, and many others equally well-known. The statement is as follows:—The Finance Bill now being discussed in Parliament offers an important measure of freedom to the business men of the country. They have long felt and expressed the desire for relief from the growing burden of rates on business premises, factories, machinery and dwelling houses. To secure this, even in the slightest degree, a new basis of assessment is necessary, and by providing for the valuation of land, apart from the improvements made by private companies or individuals, the Bill furnishes this basis. So far from inflicting any burden on enterprise or industry, a rate or tax on the value of land would afford them stimulus and encouragement. Production of raw materials and buildings, which, after all, is an essential preliminary of manufactures and commerce, requires the use of land in sufficient quantity and on fair terms. This is denied to it by our system of land tenure. "Even a modest rate or tax on the value of all land, whether used or held idle, would incline the owners to meet the offers of those who desire to develop it. In this way, such a tax would benefit the landowners themselves, and by increasing production would contribute to the prosperity of all classes in the country. We, therefore, commend this policy to business men in the hope that they will consider it in relation to their business interests, and support the demand for a consistent and uniform valuation and tax."

SIR HARRY JOHNSTON, whose book on "George Grenfell and the Congo," was published last year, sent the following message to the Congo Exhibition, which is being held this week at the Horticultural Hall, Westminster. "The treatment of the Congo question will be the criterion of the white man's rule in Africa. But if the united conscience of Europe and America fails to found good government in the Congo basin, the whole of tropical Africa between the Zambesi and the Sahara Desert will, before long, decline to be governed by Europeans at all, and will prefer the antecedent horrors of native misrule." Speaking on the same subject to a representative of the *Christian World*, Sir Arthur Conan Doyle said, "Any change would be for the better. The natives, as Stanley found them when he first explored the Congo, were infinitely more advanced and infinitely happier than they are now after all these years. The impact of civilisation on the Congo natives has been more barbarous than their own barbarism, and the types of white men they have met have been infinitely more savage than anything they ever came across before."

THE London Unitarian Swimming League holds a polo performance at the Holborn Baths on Thursday, September 30, at 8 p.m. The finals for the Durning-Lawrence and Preston-Pearson Challenge Shields will take place. Mr. A. A. Tayler, president of the Laymen's Club, will preside, and Mrs. Freeston will present the challenge shields, prizes, &c.

THE Anglican Church is awakening to a sense of its responsibility in regard to Temperance Reform, and it is an encouraging sign of the times that it should now be taking an extensive organised effort to free itself from any stigma of complicity with the liquor trade. A great movement is on foot, the result of which, it is believed, will be the quickening of a sense of duty in thousands of men and women, in regard to the crying evils which are attributable to drink. The campaign opens on October 15, and will be continued throughout the country until the middle of December. Mr. John Burns has recently said, apropos of the fact that public houses are purveyors of tuberculosis, that "alcoholic indulgence lessens the resistance to attacks of disease," and that "if the comparative mortality from consumption

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of all occupied males is taken as 100, that of publicans is 144, and that of potmen 204." It is important at the present time that people should be reminded that many famous Arctic explorers, among whom may be mentioned Dr. Nansen, and Lieut. Shackleton, deny that alcohol keeps out the cold, and the latter has definitely stated that "alcohol in any form in the Arctic or Antarctic regions is most injurious, and is never used. The less it is used in any part of the world," he adds, "the better it is for the community."

A WRITER in *The Nation* compares "two sorts of Americans," the "men of the Harri-man type, who have not really made America, and are not its true representatives," and those "quiet, yet ardent and industrious workers for a greater commonwealth," like the later William Lloyd Garrison, who died a few days after the well-known financier. The faith of the citizen who believes "in the efficacy of moral ideals," is, says the writer of the article, everywhere being opposed to "the greed and corruption of business and political machines and bosses. It is the persistent, powerful survival of the spiritual current of that puritanism which has flowed through American history, its revolution, its federation, and its civil war, moulding its formative principles, and constituting what is sometimes called its 'manifest destiny.' Not in Boston and New England only but in the great fertile plains of the Middle West, and on the far-off Pacific slope, are men of the breed of Lloyd Garrison and Wendell Phillips, who know that the masses of their fellow-citizens are not mere money-worshippers, bondsmen to material success, but are capable of responding to ideals of justice and human fellowship. Our political philosophers are often scornful of what they consider antiquated doctrines of natural rights. But to the good American they still have a deep meaning and a powerful appeal, and the sons of Lloyd Garrison in the spirit, as in the flesh, have not shrunk from the duties involved in his widest assertion of the principle, 'I claim to be a Human Rights Man; and wherever there is a human being, I see God-given rights inherent in that being, whatever may be the sex or the complexion.'"

THE *Daily News* alluding to the production of M. Brioux's play, "False Gods," remarks that it is "another sign of the change of spirit which is coming over the stage. It is the theme and spirit of the play which concern us. Its horizon is spacious, and it deals with the great issues of life in a grave and thoughtful spirit. It may not attract the public; but the fact that such a play is produced is of good omen. . . We have passed into a world of new ideas, new ideas in relation to religion and politics, morals and social relationships. The air thrills with this renaissance. It is full of urgent questionings and new voices. It is time that the stage reflected the great intellectual intensity of the period."

"THE literary development of our language," writes J. C. Fernald in *Harper's Monthly*, in an article on "The Simplicity of English," "has been along the line of its historical evolution. It has been proved to demonstration that English needs not to seek extrinsic adornment, but merely to develop its own inherent power, and that the simple is also the strong, the beautiful, and the successful style. It would be possible by a survey of all the great writers down to and through the Victorian era to show that those who had most of this quality have taken the highest place. . . The palm is ever awarded to the author who has the skill to use and the courage to trust the simple style, if he have but a message that will bear to be so expressed; while one who loads his pages with crowded words and strained constructions is suspected of seeking a disguise to cover barrenness of thought, or censured as lacking artistic skill. The ideal of the literature responds to the ideal of the language."

A BRIEF account is given in *The Illustrated London News* of the Duke of the Abruzzi's last achievement. "That daring royal explorer and mountaineer has broken all climbing records by his ascent of 24,600 feet up Bride Peak in the Himalayas. It was only the thick fog which prevailed that prevented him from

proceeding to the summit of the peak. The Duke, who is a cousin of the King of Italy and a captain in the Italian navy, has spent many years in exploration and adventures, although his age is only 16. He has scaled the loftiest peaks in the mountains of Canada and Alaska, and in 1899 he achieved a Polar record on an expedition which he organised himself, reaching with a sledge party the nearest point attained up to that period. He was also the first man to ascend the hitherto unconquered heights of Mount Ruwenzori, on the borders of Uganda and the Congo Free State.

A CERTAIN pathetic interest attaches to the election of the little Shah of Persia, a pretty boy of 13, to the throne of Mahmet Ali. The lad declared with tears that he would never occupy it, but he was soothed and admonished by his tutor and the Court dignitaries, and in the September *Contemporary Review* an account is given of the Salaam, or homage to the Sovereign, which was arranged on the day following his accession. "The spectators, including the troops and foreigners of distinction, were legion. The child Shah, in uniform, sat on a golden throne. With downcast eyes and changeful voice he uttered a few words about the will of Allah, the monarchical power, and his own good intentions. The oldest courtier replied in "high falutin" language, expressing the same wishes, forecasting the same roseate destinies for monarch and nation that he had expressed to the child's father two short years ago. *Vanitas vanitatum!* Pale, immobile, and seemingly attentive, the little Shah sat there until the flowery discourse was done; then he put his hand to his head-gear in military fashion, arose from the arm-chair, and walked slowly into the inner apartments, accompanied by a patriarchal figure that might have been an Old Testament prophet, but was only the Prince Regent. The poetic prologue was over, and the next step was towards the prosaic work of administering the constitutional realm of Iran."

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